

تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 2

Part 11-20

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
DARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ ١ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ ٢ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ ٣ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ٤ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ ٥

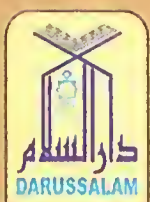
Alif-Lam-Mim ۝ that the Book ۝ in it a guidance ۝ for the pious ۝ who believe by the unseen (unperceivable humanly apparently) and perform the prayer ۝ and out of what We have provided them ۝ they spend ۝ in what has been revealed (sent down) ۝

تعلم القرآن الكريم لفظاً لفظاً

Study the Noble Qur'ân Word-for-Word

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



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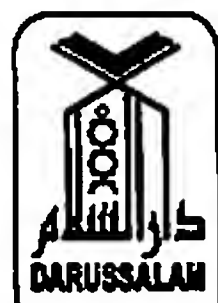
تعلم القرآن الكريم لفظة لفظة
Study the Meaning of
the English Translation of
**THE NOBLE
QUR'ÂN**
Word-for-Word
from Arabic to English

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﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ ﴿١١﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿١٢﴾

﴿يَعْتَذِرُونَ﴾ they (the hypocrites) will present (their) excuses
 ﴿إِلَيْكُمْ﴾ to you ﴿إِذَا﴾ when ﴿رَجَعْتُمْ﴾ you return ﴿إِلَيْهِمْ﴾ to them ﴿قُلْ﴾ say ﴿لَا﴾ no
 ﴿تَعْتَذِرُوا﴾ present excuses ﴿لَنْ﴾ never ﴿تُؤْمِنَ﴾ we shall believe ﴿لَكُمْ﴾ of you
 ﴿قَدْ﴾ has already ﴿بَيَّنَّا﴾ informed us ﴿اللَّهُ﴾ Allah ﴿مِنْ﴾ of ﴿أَخْبَارِكُمْ﴾ the news concerning you
 ﴿وَسَيَرَى﴾ and will observe ﴿اللَّهُ﴾ Allah ﴿عَمَلَكُمْ﴾ your deeds ﴿وَرَسُولُهُ﴾ and His Messenger ﴿ثُمَّ﴾ then ﴿تُرَدُّونَ﴾
 you will be brought back ﴿إِلَىٰ﴾ to ﴿عِلْمِ﴾ the All-Knower ﴿الْغَيْبِ﴾ (of) the unseen
 ﴿وَالشَّهَادَةِ﴾ and the seen ﴿فَيُنَبِّئُكُمْ﴾ then He (Allah) ﴿بِمَا﴾ will inform you
 ﴿كُنْتُمْ﴾ of what ﴿تَعْمَلُونَ﴾ you used to do ﴿سَيَحْلِفُونَ﴾ they will swear
 ﴿بِاللَّهِ﴾ by Allah ﴿لَكُمْ﴾ to you (Muslims) ﴿إِذَا﴾ that you may turn
 ﴿لِتُعْرِضُوا﴾ to them ﴿إِلَيْهِمْ﴾ you return ﴿عَنْهُمْ﴾ away from them ﴿فَأَعْرِضُوا﴾ so turn away
 ﴿عَنْهُمْ﴾ from them ﴿إِنَّهُمْ﴾ surely they are ﴿رِجْسٌ﴾ impure ﴿وَمَاوَهُمْ﴾ and their dwelling place
 ﴿جَهَنَّمُ﴾ Hell (is) ﴿جَزَاءً﴾ a recompense ﴿بِمَا﴾ for that which ﴿كَانُوا﴾ they used
 ﴿يَكْسِبُونَ﴾ to earn ﴿١٢﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.


﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ ﴿١١﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾

يَحْلِفُونَ to you (Muslims) لَكُمْ they (the hypocrites) swear
 you تَرْضَوْنَ but if فَإِنْ with them عَنْهُمْ that you may be pleased
 not لَا Allah الله certainly فَإِنَّ with them عَنْهُمْ are pleased
 (who are) الْفَاسِقِينَ ﴿٩٦﴾ the people الْقَوْمِ with عَنِ (is) pleased بِرَضَى
 in كُفْرًا (are) the worst أَشَدُّ the bedouins الْأَعْرَابُ disobedient
 not to أَلَّا and more likely وَأَجْدَرُ and hypocrisy وَفَسَاكَ disbelief
 يَعْلَمُوا know حُدُودَ the limits مَا which أَنْزَلَ has revealed الله
 (is) عَلَى Allah to رَسُولِهِ His Messenger وَاللهُ Allah and عَلَيْهِ (is)
 the bedouins الْأَعْرَابِ and of وَمِنْ All-Wise حَكِيمٌ ﴿٩٧﴾ All-Knower
 مَنْ (there are some) who تَتَّخِذُ take مَا what يُنْفِقُ they
 spend مَغْرَمًا as a fine وَيَتَرَبَّصُّ and watch بِكُمْ for you الدَّوَابِّرُ
 calamities عَلَيْهِمْ (be) on them دَائِرَةُ the calamity السَّوْءِ (of) the
 evil وَاللهُ Allah and سَمِيعٌ All-Hearer عَلَيْهِ ﴿٩٨﴾ All-Knower



96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.



وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَىٰ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ
 أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَمِنَ الْأَعْرَابِ and of the bedouins مَنْ (there are some) who
 يُؤْمِنُ believe بِاللَّهِ Allah in وَالْيَوْمِ الْآخِرِ the Last
 وَيَتَّخِذُ and take مَا what يُنْفِقُ they spend (in the Cause of
 Allah) قُرْبَىٰ as means of nearness عِنْدَ اللَّهِ Allah وَصَلَوَاتِ
 الرَّسُولِ (and a cause of receiving) invocations the Messenger's أَلَا
 إِنَّهَا indeed these are قُرْبَةٌ a means of nearness لَهُمْ for them
 سَيُدْخِلُهُمُ will admit them اللَّهُ Allah فِي to رَحْمَتِهِ His Mercy إِنَّ

Most  (is) Oft-Forgiving Allah عَفُورٌ certainly Merciful

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يَرَدُّونَ إِلَيْنَا عَذَابٍ عَظِيمٍ 

of the foremost and the first (Muslims) وَالسَّابِقُونَ
 and those and the Helpers وَالْأَنْصَارِ the Emigrants
 who followed them بِإِحْسَنٍ (is) رَضِيَ in goodness
 and they are رَضُوا with them Allah اللَّهُ Well-Pleased
 and He has prepared وَأَعَدَّ with Him عَنْهُ well-pleased
 them جَنَّاتٍ Gardens تَجْرِي flowing under them الْأَنْهَارُ
 rivers خَالِدِينَ to dwell فِيهَا therein أَبَدًا forever ذَلِكَ that is الْفَوْزُ
 success الْعَظِيمُ  the great وَمِمَّنْ and from those حَوْلَكُم around you
 of الْأَعْرَابِ the bedouins مُنَافِقُونَ (are) hypocrites وَمِنْ and
 some among أَهْلِ (so are) the people الْمَدِينَةِ (of) Al-Madinah
 they persist مَرَدُوا عَلَى in الْإِنْفَاقِ hypocrisy لَا not تَعْلَمُهُمْ you
 We shall punish سَنُعَذِّبُهُمْ know them تَعْلَمُهُمْ We know them
 them مَّرَّتَيْنِ twice ثُمَّ then يَرَدُّونَ they shall be brought back
 to عَذَابٍ torment عَظِيمٍ  a great

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some

among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

وَأَخْرُونَ have acknowledged اعْتَرَفُوا and (there are) others who
 بِذُنُوبِهِمْ that. اَعْتَرَفُوا a deed عَمَلًا they have mixed خَلَطُوا their sins
 perhaps عَسَىٰ that was evil سَيِّئًا with another وَآخَرَ was righteous
 unto them اللَّهُ أَن Allah (that) يَتُوبَ will turn in forgiveness عَلَيْهِمْ
 إِنَّ Most (is) Oft-Forgiving عَفُورٌ Allah رَحِيمٌ Surely
 alms خُذْ Merciful from أَمْوَالِهِمْ take مِنْ their wealth صَدَقَةً
 with تُطَهِّرُهُمْ and purify them وَتُزَكِّيهِمْ in order to cleanse them
 your وَصَلِّ it and invoke اللَّهُ عَلَيْهِمْ for them إِنَّ صَلَاتَكَ verily
 invocations سَكَنٌ (are) a source of security لَهُمْ for them وَاللَّهُ
 All-Knower عَلِيمٌ (is) All-Hearer سَمِيعٌ and Allah

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٢﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْغَيْبِ وَالشَّهَادَةِ فَيُنْشَرُ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٣﴾

أَلَمْ يَعْلَمُوا do not they know يَعْلَمُوا أَنَّ that اللَّهُ Allah هُوَ He (is) يَقْبَلُ
 Who accepts التَّوْبَةَ repentance عَنْ from عِبَادِهِ His slaves وَيَأْخُذُ
 and takes الصَّدَقَاتِ the Sadaqat (alms, charity) وَأَنَّ and that اللَّهُ
 Allah هُوَ Alone (He) التَّوَّابُ Accepter of repentance الرَّحِيمُ (is)
 Most Merciful وَقُلِ (O Muhammad) and say اعْمَلُوا do deeds فَسَيَرَى
 Allah will see عَمَلَكُمْ your deeds وَرَسُولُهُ His (so will)

and you will be **وَسَرُدُّوكَ** and the believers **وَالْمُؤْمِنُونَ** Messenger
(of) the unseen **الْغَيْبِ** the All-Knower **عَلِيمٍ** to **إِلَى** brought back
of what **بِمَا** then He will inform you **فَيُنَبِّئُكُمْ** and the seen **وَالشَّهَادَةِ**
كُنتُمْ you used to **تَعْمَلُونَ** do

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَأَخْرُوكَ مُرَجَّونَ لِمَتِّ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٤﴾ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا
ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٥﴾

وَأَخْرُوكَ مُرَجَّونَ لِمَتِّ Allah's Decree إِمَّا await and others
will forgive يَتُوبُ or وَإِمَّا He will punish them يُعَذِّبُهُمْ whether
عَلَيْهِمْ them وَاللَّهُ and Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿١٠٤﴾
وَالَّذِينَ All-Wise اتَّخَذُوا and as for those who
مَسْجِدًا they took
ضِرَارًا a mosque by way of harming وَكُفْرًا and disbelief وَتَفْرِيقًا
بَيْنَ (between) الْمُؤْمِنِينَ the believers
وَالَّذِينَ حَارَبَ for those who لِمَنْ and as an outpost
ALLAH Allah warred
وَرَسُولُهُ and His Messenger مِنْ قَبْلُ aforetime
وَلَيَحْلِفُنَّ and they will
إِنْ that أَرَدْنَا we want
لَا (nothing) but الْحُسْنَ
يَشْهَدُ and Allah وَاللَّهُ good
بِمَا bears witness إِنَّهُمْ
كَانُوا certainly liars ﴿١٠٥﴾

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ
عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا not تَقُمْ you stand فِيهِ therein أَبَدًا ever لَمَْسْجِدٌ the Mosque
أُسِّسَ was laid عَلَى on التَّقْوَىٰ piety مِنْ from
أَوَّلِ the first يَوْمٍ day أَحَقُّ (is) more worthy أَنْ that تَقُومَ
يُحِبُّ you stand فِيهِ therein (to pray) رِجَالٌ men (are) يُحِبُّونَ
وَاللَّهُ clean and to purify themselves يَتَطَهَّرُوا and
يُحِبُّ Allah loves الْمُطَهَّرِينَ ﴿١٠٨﴾ those who make themselves clean
أَسَّسَ is it then he? أَفَمَنْ who laid the foundation
بُنْيَانَهُ (of) his building عَلَى on تَقْوَىٰ piety مِنَ from اللَّهِ Allah
وَرِضْوَانٍ and His Good Pleasure خَيْرٌ better أَمْ or مَنْ he أَسَّسَ
بُنْيَانَهُ who laid the foundation (of) his building عَلَى on شَفَا a
جُرْفٍ edge (of) a cliff هَارٍ ready to crumble
فَانْهَارَ down so that it crumbled to pieces بِهِ with him فِي into نَارِ
جَهَنَّمَ the Fire (of) وَاللَّهُ Allah لَا not يَهْدِي guides الْقَوْمَ
الظَّالِمِينَ ﴿١٠٩﴾ (who are) the wrong doers

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. 109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى
مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَرَّبُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

الشَّابِقُونَ those who repent to Allah
 who worship Him
 الشَّابِقُونَ those who repent to Allah
 who bow down (in prayer)
 الشَّابِقُونَ those who repent to Allah
 who go out (in prayer)
 الشَّابِقُونَ those who repent to Allah
 who praise Him
 الشَّابِقُونَ those who repent to Allah
 who prostrate themselves (in prayer)
 الشَّابِقُونَ those who repent to Allah
 prayer)
 الشَّابِقُونَ those who repent to Allah
 and forbid (people) to the good
 الشَّابِقُونَ those who repent to Allah
 who command (people)

the **لِحُدُودِ** and who observe **وَالْحَافِظُونَ** evil **الْمُنْكَرِ** from **عَنِ** them
وَيُبَشِّرُ Allah **اللَّهُ** limits (set by) **وَالْمُؤْمِنِينَ** and give glad tidings to
 (proper) for the Prophet **لِلنَّبِيِّ** it is **كَانَ** not **مَا** the believers
 ask Allah's **يَسْتَغْفِرُوا** to **أَنْ** believe **وَمَامَنُوا** and those who **وَالَّذِينَ**
 Forgiveness **لِلْمُشْرِكِينَ** for the polytheists **وَلَوْ** even though **كَانُوا**
 it has become clear **مَاتَبَيَّنَ** after **مِنْ بَعْدِ** kin **قُرْبَى** close **أُولَى** they be
لَهُمْ to them **أَنْتُمْ** that they **أَصْحَابُ** (are) the dwellers **الْجَحِيمِ**
 (of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

invoking (of Allah's) **اسْتِغْفَارُ** was **كَانَ** and not **وَمَا**
 but **عَنْ** for his father **لِأَبِيهِ** Abraham's **إِبْرَاهِيمَ** forgiveness
 he (Abraham) had made **وَعَدَهَا** promise **مَوْعِدَةٍ** because of
 to him (his father) **فَلَمَّا** but when **بَيَّنَّ** it became clear **لَهُ**
 (Abraham) **أَنَّهُ** that he (his father) **عَدُوٌّ** (is) an enemy **لِلَّهِ**
 Allah **تَبَرَّأَ** he disassociated himself **مِنْهُ** from him **إِنَّ** verily
 Abraham **إِبْرَاهِيمَ** (was) humble **لَأَوَّاهٌ** and forbearing **حَلِيمٌ**
 and never **كَانَ** was/will **اللَّهُ** Allah **لِيُضِلَّ** lead astray **قَوْمًا**
 after **بَعْدَ** a people **إِذْ** when **هَدَيْتَهُمْ** He has guided them **حَتَّى**
 He makes clear **يُبَيِّنَ** to them **لَهُمْ** as to what **مَا** they **يَتَّقُونَ**
 should avoid **إِنَّ** verily **اللَّهُ** Allah **بِكُلِّ** of every **شَيْءٍ** thing
 (is) All-Knower **عَلِيمٌ**

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٥﴾

the dominion **لَهُ** unto Him (belongs) **إِنَّ** Allah **اللَّهُ** verily **إِنَّ** He gives life **يُحْيِي** and the earth **وَالْأَرْضِ** (of) the heavens **السَّمَوَاتِ** and He causes death **وَيُمِيتُ** and neither **وَمَا** you have **لَكُمْ** any besides Allah **اللَّهُ** **مِن** **دُونِ** nor **وَلَا** protector **وَلَا** **نَصِيرٍ** **﴿١١٤﴾** any helper **لَقَدْ** Allah **اللَّهُ** forgave **تَابَ** verily **لَقَدْ** (on) **عَلَى** the **النَّبِيِّ** and the Helpers **وَالْمُهَاجِرِينَ** and the Emigrants **وَالْأَنْصَارِ** who **الَّذِينَ** followed him **اتَّبَعُوهُ** in **فِي** the time **سَاعَةِ** (of) **الْعُسْرَةِ** distress **مِن بَعْدِ** after **مَا كَادَ** had nearly **يَزِيغُ** deviated **قُلُوبُ** the hearts **فَرِيقٍ** (of) a party **مِّنْهُمْ** of them **ثُمَّ** then **تَابَ** He accepted **عَلَيْهِمْ** repentance **إِنَّهُ** of them **بِهِمْ** certainly He **رءُوفٌ رَّحِيمٌ** Most Merciful **﴿١١٥﴾** Full of Kindness

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 117. Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٧﴾

وَعَلَّ (also) upon and اَلَّذِيْنَ the three who خُفِّفُوا who
 to them حَتَّىٰ were left إِذَا when ضَاكَّتْ was straitened عَلَيْهِمْ
 and were وَضَّاعَتْ it was vast رَحْبَتْ as بِمَا the earth اَلْأَرْضُ
 and they عَلَيْهِمْ straitened أَنْفُسُهُمْ on them وَظَنُّوا their
 from مَنْ fleeing (refuge) مَلْجَأُ there is no لَا that أَنْ perceived
 He forgave إِلَهِ but إِلَيْهِ to Him ثُمَّ then تَابَ عَلَيْهِمْ He
 He يَسْتُوُّوْا them لِيَسْتُوُّوا that they might repent إِنَّ اللَّهَ Allah هو
 التَّوَّابُ (is) Accepter of repentance الرَّحِيمُ Most Merciful بِجَانِبِهَا
 O you الَّذِينَ who آمَنُوا believe اتَّقُوا Allah be afraid of Allah وَكُونُوا
 and be مَعَ with الصَّادِقِينَ (those who are) true

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
 ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ
 الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

الْمُحْسِنِينَ ﴿١٢٠﴾

مَا not كَانَ (becoming) it was لِأَهْلِ of the people الْمَدِينَةِ (of)
 Al-Madina وَمَنْ and those حَوْلَهُمْ around them مِنَ of الْأَعْرَابِ
 the bedouins أَنْ to يَتَخَلَّفُوا remain behind عَنْ (from) رَسُولِ
 Allah's Messenger وَلَا and nor يَرْغَبُوا to prefer بِأَنْفُسِهِمْ
 because أَنْفُسِهِمْ their own lives عَنْ to نَفْسِهِ his life ذَلِكَ that is بِأَنَّهُمْ
 they لَا neither يُصِيبُهُمْ afflicts them ظَمَأٌ thirst وَلَا nor نَصَبٌ
 fatigue وَلَا nor مَخْمَصَةٌ hunger فِي in سَبِيلِ the Way اللَّهُ (of)
 Allah وَلَا nor يَطَئُونَ they take مَوْطِئًا any step يَغِيظُ to anger

الْكُفَّارِ the disbelievers وَلَا nor يَنَالُونَ they inflict مِنْ upon عَدُوٍّ an enemy نِيْلًا any injury إِلَّا but كُتِبَ is written لَهُم to their credit بِمِ (with it) عَمَلٌ as a deed صَالِحٌ righteous إِنَّ surely اللَّهُ Allah لَا not يُضِيعُ wastes أَجْرَ the reward الْمُحْسِنِينَ ﴿١٢٠﴾ (of) the good-doers

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

وَلَا nor يُنْفِقُونَ do they spend نَفَقَةً anything صَغِيرَةً small وَلَا nor كَبِيرَةً great وَلَا nor يَقْطَعُونَ they cross وَادِيًا a valley إِلَّا but كُتِبَ that may recompense them لِيَجْزِيَهُمُ to their credit لَهُم is written اللَّهُ Allah أَحْسَنَ with the best مَا (of) what كَانُوا they used يَعْمَلُونَ ﴿١٢١﴾ to do ﴿١٢٢﴾ وَمَا (proper) and not كَانِ it was الْمُؤْمِنُونَ (for) the believers لِيَنْفِرُوا to go out to fight كَافَّةً all together فَلَوْلَا if not نَفَرَ go forth مِنْ of كُلِّ every فِرْقَةٍ troop مِنْهُمْ of them طَائِفَةٌ a party only لِيَتَفَقَّهُوا (who are left behind) may لِيُنذِرُوا the religion (Islam) الدِّينِ in فِي get instructions and that قَوْمَهُمْ they may warn إِذَا their people رَجَعُوا when they return لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ to them لِيَتَفَقَّهُوا (of evil)

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. 122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ آتَيْنَا بِهَا فَا مَّا الَّذِينَ ءَامَنُوا فَرَّادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who believe قَاتِلُوا fight الَّذِينَ those who
يَلُونَكُمْ are close to you مِنَ of الْكُفَّارِ the disbelievers وَلْيَجِدُوا
and let them find فِيكُمْ and in you غِلْظَةً harshness وَاعْلَمُوا and know
أَنَّ that اللَّهُ Allah مَعَ (is) with الْمُتَّقِينَ the pious ﴿١٢٣﴾
وَإِذَا and whenever مَا there أَنْزَلَتْ is sent down سُورَةٌ a Surah
فَمِنْهُمْ (are) such as مَن some of them (hypocrites) يَقُولُ say
آتَيْنَا بِهَا which of you زَادَتْهُ has increased him هَذِهِ this
إِيْمَانًا in faith إِيْمَانًا it has increased فَرَّادَتْهُمْ believe those who الَّذِينَ as for
يَسْتَبْشِرُونَ and they وَهُمْ in faith إِيْمَانًا them rejoice ﴿١٢٤﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). 124. And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أُولَٰئِكَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَيْنَا مِنْ بَرٍّ لَّكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

وَأَمَّا but as for الَّذِينَ those فِي in قُلُوبِهِمْ whose hearts مَّرَضٌ
to رِجْسًا it will add فَرَّادَتْهُمْ (is) a disease إِلَىٰ suspicion and doubt
وَمَاتُوا and they die رِجْسِهِمْ their suspicion, disbelief and doubt
وَهُمْ while they كَافِرُونَ ﴿١٢٥﴾ (are) disbelievers أُولَٰئِكَ do not
يَفْقَهُونَ see they أَنَّهُمْ that يُفْتَنُونَ they are put in trial فِي (in) كُلِّ

not yet twice or once every year
 يَتُوبُونَ do they nor وَلَا they turn in repentance
 is sent there مَا and whenever وَإِذَا learn a lesson (from it)
 down a Surah نَظَرُ they look بَعْضُهُمْ إِلَى at بعض
 another هل (saying) does يَرَبُّكُمْ see you مِنْ any أَحَدٍ one
 then أَنصَرَفُوا they turn away صَرَفَ Allah اللهُ has turned
 قُلُوبَهُمْ their hearts بِأَنَّهُمْ because they قَوْمٌ (are) a people لَا not
 that understand يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
 رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
 الْعَظِيمِ ﴿١٢٩﴾

لَقَدْ جَاءَكُمْ verily there has
 amongst yourselves أَنفُسِكُمْ from مِّنْ a Messenger (Muhammad)
 you should receive عَنِتُّمْ that مَا him عَلَيْهِ it grieves/hurts
 he (Muhammad) is anxious حَرِيصٌ any injury or difficulty
 kind رَءُوفٌ for the believers بِالْمُؤْمِنِينَ over you
 رَّحِيمٌ ﴿١٢٨﴾ (and) merciful فَإِنْ but if تَوَلَّوْا they turn away فَقُلْ
 (there لَا Allah اللهُ (is) sufficient for me حَسْبِيَ (O Muhammad)
 I put my تَوَكَّلْتُ in Him عَلَيْهِ He هُوَ except إِلَّا god إِلَهَ (is) no
 trust وَهُوَ and He رَبُّ the Lord (is) الْعَرْشِ (of) الْعَظِيمِ ﴿١٢٩﴾
 the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا السَّيِّئُ مُبِينٌ ﴿٢﴾

الرَّ (of) the الْكِتَابِ the Verses ءَايَاتُ these are تِلْكَ Alif-Lam-Ra Book الْحَكِيمِ ﴿١﴾ full of wisdom أَكَانَ is it? لِلنَّاسِ for mankind عَجَبًا wonder أَنْ that أَوْحَيْنَا We have sent Our revelation إِلَى to رَجُلٍ a man مِّنْهُمْ from among themselves أَنْ (saying) that أَنْذِرِ (to) those النَّاسِ mankind وَبَشِّرِ and give good news الَّذِينَ (to) those لَهُمْ that ءَامَنُوا who قَدَمَ footing صِدْقٍ (reward of good deeds) sure عِندَ their Lord رَبِّهِمْ قَالَ the disbelievers الْكَافِرُونَ said إِنَّ indeed هَذَا this السَّيِّئُ (is) sorcerer مُبِينٌ ﴿٢﴾ an evident

Sûrat 10. Yûnus

(Jonah)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِهِ ۚ إِذِئذٍ لِلَّهِ رَبُّكُمْ فَأَعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٢﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٣﴾

created Who (is) Allah your Lord surely إِنَّ رَبَّكُمْ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ in سِتَّةِ six أَيَّامٍ days then ثُمَّ اسْتَوَىٰ rose عَلَى over the Throne الْعَرْشِ disposing the affair of all things الْأَمْرَ (can plead مَا no مِنْ شَفِيعٍ intercessor with Him) إِلَّا except after إِذِئذٍ His Leave ذَلِكَكُمْ that so worship Him (Alone) رَبُّكُمْ your Lord (is) Allah فَأَعْبُدُوهُ then will not تَذَكَّرُونَ ﴿٢﴾ إِلَيْهِ you remember to Him مَرْجِعُكُمْ (is) جَمِيعًا all وَعَدَ the Promise اللَّهُ (of) حَقًّا (is) true إِنَّهُ (Who) He begins الْخَلْقَ the creation ثُمَّ then يُعِيدُهُ He will repeat it لِيَجْزِيَ He may reward الَّذِينَ that those who ءَامَنُوا believed وَعَمِلُوا and did deeds الصَّالِحَاتِ righteous بِالْقِسْطِ with justice وَالَّذِينَ كَفَرُوا disbelieved لَهُمْ will have شَرَابٌ a drink مِنْ of حَمِيمٍ boiling fluids وَعَذَابٌ and torment أَلِيمٌ painful بِمَا because كَانُوا they used to يَكْفُرُونَ ﴿٣﴾ disbelieve

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّيِّنِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٤﴾ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٥﴾

هُوَ (it is) He الَّذِي Who جَعَلَ made الشَّمْسُ the sun ضِيَاءً
 and وَقَدَرَهُ as a light نُورًا and the moon وَالْقَمَرَ a shining thing
 that you might know لِنَعْلَمُوا stages مَنَازِلَ measured out for it
 did مَا and the calculating وَالْحِسَابُ (of) years السِّنِينَ the number
 not خَلَقَ create اللهُ Allah ذَلِكَ this إِلَّا but بِالْحَقِّ in truth يُفَصِّلُ
 He explains in detail الْأَيَّاتِ the Verses لِقَوْمٍ for people يَعْلَمُونَ ﴿٥﴾
 who have knowledge إِنَّ verily فِي in اٰخِلَافٍ the alternation اللَّيْلِ
 (of) the night وَالنَّهَارِ and the day وَمَا and all that خَلَقَ has
 in the heavens السَّمَوَاتِ and the earth وَالْأَرْضِ created اللهُ Allah
 لآيَاتٍ (are) signs لِقَوْمٍ for people يَتَّقُونَ ﴿٦﴾ who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ
 مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

إِنَّ verily الَّذِينَ those who لَا not يَرْجُونَ hope for لِقَاءَنَا their
 وَرَضُوا meeting with Us بِالْحَيَاةِ but are pleased الدُّنْيَا with the life
 (of) the (present) world وَاطْمَأَنَّنُوا and satisfied بِهَا with it وَالَّذِينَ
 and those هُمْ who are عَنْ of ءَايَاتِنَا Our Signs غَافِلُونَ ﴿٧﴾ heedless
 أُولَٰئِكَ those مَا لَهُمْ their abode will be النَّارُ the Fire بِمَا because
 of what كَانُوا they used to يَكْسِبُونَ ﴿٨﴾ earn إِنَّ verily الَّذِينَ
 those who ءَامَنُوا believe وَعَمِلُوا and do deeds الصَّالِحَاتِ righteous
 يَهْدِيهِمْ will guide them رَبُّهُمْ their Lord بِإِيمَانِهِمْ through their faith
 تَجْرِي will flow مِنْ تَحْتِهِمْ under them الْأَنْهَارُ rivers فِي in جَنَّاتِ the
 Gardens النَّعِيمِ ﴿٩﴾ (of) delight (Paradise)

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât*, 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

Glory is *سُبْحَانَكَ* therein *فِيهَا* their way of request (will be) *دَعْوَتُهُمْ* O Allah *اللَّهُمَّ* to you *وَتَحِيَّتُهُمْ* and their greetings *فِيهَا* therein *سَلَامٌ* (of) their request (will be) *دَعْوَتُهُمْ* and the last *وَآخِرُ* (will be) peace the Lord *رَبِّ* (are) to Allah *لِلَّهِ* all the praises *الْحَمْدُ* that *أَنْ* be) *الْعَالَمِينَ* (of) the worlds *﴿١٠﴾* and if *﴿١٠﴾* *لَوْ* hastens *يَعْجَلُ* Allah *اللَّهُ* as they would *اسْتِعْجَالَهُمْ* the evil *الشَّرَّ* for mankind *لِلنَّاسِ* hasten *بِالْخَيْرِ* for the good *لَقُضِيَ* would be already settled *إِلَيْهِمْ* those who *الَّذِينَ* but We leave *فَنَذَرُ* their respite *أَجَلُهُمْ* (to them) *لَا* not *يَرْجُونَ* expect *لِقَاءَنَا* in *فِي* their meeting with Us *طُغْيَانِهِمْ* wandering blindly in distraction *﴿١١﴾* *يَعْمَهُونَ* their trespasses

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-‘Âlamîn* (All the praises and thanks be to Allâh, the Lord of ‘Âlamîn). 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وإذا نُتِلَ and when unto them are recited Our Verses فَلَا hope for those who say clear بَيِّنَاتُ their meeting with Us اِنْتِ bring us اِنَّا a Quran' اِنَّا other than this اَوْ or بِدَلِّهِ change it قُلْ say مَا not يَكُونُ

it is (possible) **لِي** for me **أَبْدَلُهُ** to **أَنْ** change it **مِنْ** on **يَلْقَايَ** that which **مَا** but **إِلَّا** I follow **أَتَّبِعُ** not **إِنْ** my own **نَفْسِي** accord if **يُوحَىٰ** is revealed **إِلَيَّ** unto me **إِنِّي** verily I **أَخَافُ** fear **إِنْ** (of) the torment **عَذَابَ** my Lord **رَبِّي** I were to disobey **عَصَيْتُ** Day **عَظِيمٍ** the Great **قُلْ** say **لَوْ** if **شَاءَ** had so willed **اللَّهُ** Allah **مَا** not **تَكُونُ** I should have recited it **عَلَيْكُمْ** to you **وَلَا** nor **أُذَرِّكُمْ** would He have made known to you **يَدُّ** it **فَقَدْ** verily **لَئِنْ** I have stayed **فِيكُمْ** amongst you **عُمُرًا** a lifetime **مِنْ قَبْلِهِ** before this **أَفَلَا** then do not **تَقُولُونَ** you think

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

فَمَنْ أَظْلَمُ so who **أَفْتَرَىٰ** than he who **مِمَّنِ** does more wrong **عَلَى** against **اللَّهُ** Allah **كَذِبًا** a lie **أَوْ** or **كَذَّبَ** denies/belies **إِنَّهُمْ** His Signs **يَعْبُدُونَ** the sinners **﴿١٧﴾** and they worship **مِنْ دُونِ** besides **اللَّهُ** Allah **مَا** (things) that **لَا** not **يَضُرُّهُمْ** hurt them **وَلَا** nor **يَنْفَعُهُمْ** profit them **وَيَقُولُونَ** and they say **هَؤُلَاءِ** these are **شَفَعَتُونَا** our intercessors **عِنْدَ** with **اللَّهُ** Allah **قُلْ** say **أَتُنَبِّئُونَ** He knows **بِمَا** of that which **لَا** not **يَعْلَمُ** in **السَّمَوَاتِ** the heavens **وَلَا** nor **فِي** on **الْأَرْضِ** the earth **سُبْحَنَهُ** Glorified is He **وَتَعَالَىٰ** and Exalted **عَمَّا** above all that which **يُشْرِكُونَ** they associate as partners (with Him) **﴿١٨﴾**

17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât? Surely, the *Mujrimûn* will never be successful! 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

community but أُمَّةً mankind were كَانَ and not
 and had not it وَلَوْلَا then they differed (later) one فَاخْتَلَفُوا
 from مِنْ that went forth before سَبَقَتْ a Word كَلِمَةٌ been for
 between رَبِّكَ your Lord لَقُضِيَ it would have been settled
 they differed بَيْنَهُمْ (in it) يَخْتَلِفُونَ ﴿١٩﴾ regarding what فِي
 is sent down أُنْزِلَ how is it that not لَوْلَا and they say وَيَقُولُونَ
 عَلَيْهِ on him آيَةٌ a sign مِنْ from رَبِّهِ his Lord فَقُلْ say إِنَّمَا
 so الْغَيْبُ verily اللَّهُ the unseen فَانْتَظِرُوا belongs to Allah (Alone)
 ﴿٢٠﴾ among مَعَكُمْ (am) with you إِنِّي I wait
 mankind النَّاسُ We let taste أَذَقْنَا and when وَإِذَا those who wait
 has afflicted مَسَتْهُمْ (some) adversity ضَرَاءَ after رَحْمَةً mercy مِنْ بَعْدِ
 إِذَا they behold لَهُمْ they have مَكْرٌ a plot فِي against آيَاتِنَا
 in مَكْرًا (is) more Swift اللَّهُ Allah أَشْرَعُ Our Signs قُلِ
 planning إِنَّ رُسُلَنَا certainly رُسُلَنَا Our Messengers (angels) يَكْتُبُونَ
 which you plot تَمْكُرُونَ ﴿٢١﴾ all that مَا record

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." 21. And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our Ayât! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

هو الذي يسيركم في البر والبحر حتى إذا كنتم في الفلك وجرت بكم برية طيبة وفرحوا بها جاءتها ريح عاصف وجاءهم الموج من كل مكان وظنوا أنهم أحيط بهم دعوا الله مخلصين له الدين لئن أجبتنا من هذه لنكونن من الشاكرين ﴿٢٢﴾ فلما أجبتنا إذا هم يبغيون في الأرض بغير الحق يأتيها الناس إنما بغيتكم على أنفسكم متع الحياة الدنيا ثم إلينا مرجعكم فنبئكم بما كنتم تعملون ﴿٢٣﴾

فَلَمَّا أَجَبْنَاهُمْ but when He delivered them إِذَا behold هُمْ they يَبْغُونَ wrongfully the earth بِغَيْرِ الْحَقِّ rebel (disobey Allah) in O النَّاسُ mankind إِنَّمَا only (is) your بَغْيِكُمْ rebellion against أَنْفُسِكُمْ your ownelves مَتَّعَ a brief unto إِلَيْنَا then (this) worldly الدُّنْيَا life enjoyment (of) Us مَرْجِعُكُمْ your return (is) فَنُنَبِّئُكُمْ We shall inform you of بِمَا and We shall do تَعْمَلُونَ you used to كُنْتُمْ that which

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

to Allâh) is only against your ownelves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

إِنَّمَا verily مَثَلُ the likeness الْحَيَوةِ life الدُّنْيَا (of) the worldly كَمَاءٍ (is) as the water (rain) from which We send down أَنْزَلْنَاهُ (is) as the water (rain) from which We send down مِنَ the sky السَّمَاءِ the sky فَاخْتَلَطَ so intermingle بِهِ with it نَبَاتُ الْأَرْضِ produce الْأَرْضِ (of) the earth مِمَّا يَأْكُلُ of which النَّاسُ men and cattle وَالْأَنْعَامُ eat until إِذَا when أَخَذَتِ takes الْأَرْضُ the earth زُخْرُفَهَا its adornments وَازَّيَّنَتْ and is beautified وَظَنَّ and think أَهْلُهَا its people أَنَّهُمْ that they قَدِرُونَ have all the powers of disposal عَلَيْهَا over it أَتْنَاهَا Our Command أَمْرًا reaches it لَّيْلًا by night أَوْ or like a clean-mown حَصِيدًا We make it فَجَعَلْنَاهَا by day yesterday كَأَن as if لَّمْ not تَغْنَ it had flourished كَذَٰلِكَ thus نُفَصِّلُ We explain in detail الْآيَاتِ the Verses لِقَوْمٍ the people who reflect يَتَفَكَّرُونَ ﴿٢٤﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* in detail for the people who reflect.

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ ۚ إِنَّ صِرَاطَ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَا لَهُم مِّنَ اللَّهِ مِن عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

(of) peace **وَاللَّهُ** the home **إِلَى** to **يَدْعُو** calls and Allah **وَيَهْدِي** and guides **مَنْ** whom **يَشَاءُ** He wills **إِلَى** to **صِرَاطٍ** Path
 have done good **أَحْسَنُوا** for those who **لِلَّذِينَ** the Straight **مُسْتَقِيمٌ** (25)
 shall **لَا يَرَهُنَّ** neither **وَلَا** and even more **وَزِيَادَةٌ** (is) the best **لِلْعَاقِبَةِ**
 humiliating **ذُلٌّ** nor **وَلَا** dust **فَرَّ** their faces **وَجُوهَهُمْ** cover
 (of) Paradise **الْجَنَّةِ** the dwellers **أَصْحَابُ** they (are) **أُولَئِكَ** disgrace
 and those **وَالَّذِينَ** will abide forever **خَالِدُونَ** (26) therein **فِيهَا** they **هُمْ**
 the recompense **جَزَاءُ** evil deeds **السَّيِّئَاتِ** have earned **كَسَبُوا** who
 and will **وَتَرْهَقُهُمْ** (is) the like thereof **بِمِثْلِهَا** (of) an evil deed **سَيِّئَةٍ**
 they will have **لَهُمْ** not **مَا** humiliating disgrace **ذُلٌّ** cover them
 had **أُغْشِيَتْ** as if **كَأَنَّمَا** defender **عَاصِمٌ** any **مِنْ** Allah **اللَّهُ** from **مَنْ**
 from **مِنْ** with pieces **قِطْعًا** their faces **وَجُوهُهُمْ** been covered
 night **مُظْلِمًا** (of) the darkness **أُولَئِكَ** they are **أَصْحَابُ** dwellers **النَّارِ**
 will abide forever **خَالِدُونَ** (27) therein **فِيهَا** they **هُمْ** (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. 26. For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh **جَلَّ جَلَالُهُ**). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ **نَحْشُرُهُمْ** **جَمِيعًا** **ثُمَّ** **نَقُولُ** **لِلَّذِينَ** **أَشْرَكُوا** **مَكَانَكُمْ** **أَنْتُمْ** **وَشُرَكَاءُكُمْ** **فَرِيقًا** **بَيْنَهُمْ** **وَقَالَ** **شُرَكَاءُهُمْ** **مَا** **كُنْتُمْ** **إِنَّا**
نَعْبُدُونَ (28) **فَكَفَى** **بِاللَّهِ** **شَهِيدًا** **بَيْنَنَا** **وَبَيْنَكُمْ** **إِنْ** **كُنَّا** **عَنْ** **عِبَادَتِكُمْ** **لَغَافِلِينَ** (29)

وَيَوْمَ We shall gather them **نَحْشُرُهُمْ** and the Day (whereon) **جَمِيعًا**
ثُمَّ all together **نَقُولُ** We shall say **لِلَّذِينَ** to those who **أَشْرَكُوا**
مَكَانَكُمْ set partners in worship (with Us) **أَنْتُمْ** (stop at) your place
وَشُرَكَاءُكُمْ and your partners **فَرِيقًا** then We shall separate **بَيْنَهُمْ**
وَقَالَ (between) them **شُرَكَاءُهُمْ** and shall say **مَا** their partners (it

so **فَكَفَى** to worship **تَعْبُدُونَ** us **إِنَّا** you used **كُنْتُمْ** was) not
 sufficient is Allah **بِاللَّهِ** **شَهِيدًا** for a witness **بَيْنَنَا** between us **وَبَيْنَكُمْ**
 you and (between) **إِنْ** that **كُنَّا** we were **عَنْ** of **عِبَادَتِكُمْ** your
 indeed unaware **لَقَفِيلَاتٍ** worship

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَقْتِرُونَ ﴿٣٠﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

هُنَالِكَ there **تَبْلُو** will know **كُلُّ** every **نَفْسٍ** person **مَّا** what **أَسْلَفَتْ**
 to **إِلَى** and they will be brought back **وَرُدُّوْا** he had earned before
 and will vanish **وَضَلَّ** rightful **الْحَقُّ** their Lord **مَوْلَاهُمُ** Allah
عَنْهُمْ from them **مَّا** what **كَانُوا** they used **يَقْتِرُونَ** (false **﴿٣٠﴾**
 to invent (false **﴿٣٠﴾** deities) **قُلْ** say **مَنْ** who **يَرْزُقُكُمْ** provides for you **مِنْ** from **السَّمَاءِ**
 the sky **وَالْأَرْضِ** and the earth **أَمَّن** and who **يَمْلِكُ** owns **السَّمْعَ**
 hearing **وَالْأَبْصَرَ** and sight **وَمَنْ** and who **يُخْرِجُ** brings out **الْحَيَّ**
 the living **مِنْ** from **الْمَيِّتِ** the dead **وَيُخْرِجُ** and brings out **الْمَيِّتَ**
 the dead **مِنْ** from **الْحَيِّ** the living **وَمَنْ** and who **يُدَبِّرُ** disposes **الْأَمْرَ**
 the affairs **فَسَيَقُولُونَ** they will say **اللَّهُ** Allah **فَقُلْ** say **أَفَلَا** will not
 then **تَتَّقُونَ** ﴿٣١﴾ you be afraid (of Allah's Punishment)

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ رِيبُكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

so rightfulness your Lord Allah such is فَمَاذَا rightful
 the truth after what else (can there be) save إِلَّا الضَّلَالَةُ
 error فَأَنَّى how then تُصْرَفُونَ ﴿٣٢﴾ are you turned away
 is justified حَقَّتْ the Word رَبِّكَ (of) your Lord
 those who الَّذِينَ فَسَقُوا rebel أَنَّهُمْ that they لَا will not
 believe قُلْ say هَلْ is there? مِنْ of شُرَكَائِكُمْ your partners
 (one) that يَبْدَأُ originates الْخَلْقَ the creation ثُمَّ then يُعِيدُهُ repeats
 it قُلِ say اللَّهُ Allah يَبْدَأُ originates الْخَلْقَ the creation ثُمَّ then
 He repeats it يُعِيدُهُ فَأَنَّى He repeats it
 (from the truth) تُؤْفَكُونَ ﴿٣٤﴾ are you deluded away

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِي مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

قُلْ say هَلْ is there مِنْ of شُرَكَائِكُمْ your partners
 يَهْدِي guides إِلَى to الْحَقِّ the truth قُلِ say اللَّهُ Allah (it is) يَهْدِي
 Who guides لِلْحَقِّ to the truth أَفَمَنْ then He Who يَهْدِي guides
 إِلَى to الْحَقِّ the truth أَحَقُّ more worthy أَنْ to be يُتَّبِعُ followed
 أَنْ or he who لَا not يَهْدِي finds guidance إِلَّا unless أَنْ that
 يَهْدِي he is guided مَا then what لَكُمْ then what (is) كَيْفَ the matter with you

most of أَكْثَرُهُمْ follow يَتَّبِعُ and not وَمَا you judge how تَحْكُمُونَ ﴿٢٥﴾
 not لَا conjecture الظَّنَّ certainly إِنَّ conjecture طَنَّا but إِلَّا them
 surely يَتَّقِي can avail مِنْ against الْحَقَّ the truth شَيْئًا anything إِنَّ surely
 اللَّهُ Allah عَلِيمٌ (is) All-Aware بِمَا of what يَفْعَلُونَ ﴿٢٦﴾ they do

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
 الْعَالَمِينَ ﴿٢٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ بَلْ
 كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ
 الظَّالِمِينَ ﴿٢٩﴾

could يُفْتَرَى such as هَذَا this Quran الْقُرْآنُ and not وَمَا is
 but (it وَلَكِنْ Allah other than دُونِ by مِنْ ever be produced
 before it الَّذِي a confirmation of تَصْدِيقَ is) which (was) بَيْنَ يَدَيْهِ
 (there is) لَا (of) the Book الْكِتَابِ and a full explanation وَتَفْصِيلَ
 (of) رَبِّ the Lord رَبِّ the Lord الْعَالَمِينَ ﴿٢٧﴾ wherein مِنْ no
 he (Muhammed) has افْتَرَاهُ do they say يَقُولُونَ or أَمْ the worlds
 like unto it مِثْلِهِ a Surah بِسُورَةٍ so bring فَأْتُوا say قُلْ forged it
 وَادْعُوا and call upon مَنِ and whomsoever اسْتَطَعْتُمْ you can مِنْ دُونِ
 nay بَلْ truthful صَادِقِينَ ﴿٢٨﴾ you are كُنْتُمْ if إِنَّ Allah besides
 they could يُحِيطُوا not لَمْ what بِمَا they have denied كَذَّبُوا
 comprehend يَعْلَمُهُ the knowledge thereof وَلَمَّا and not yet يَأْتِهِمْ
 thus كَذَلِكَ the interpretation whereof تَأْوِيلُهُ has come unto them
 كَذَّبَ الَّذِينَ did deny الَّذِينَ those مِنْ قَبْلِهِمْ before them فَانْظُرْ then see
 كَيْفَ how كَانَتْ was عَاقِبَةُ the end الظَّالِمِينَ ﴿٢٩﴾ (of) the
 wrong-doers

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ، وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ، وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿١٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيثُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿١١﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿١٢﴾

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿١٤﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١٥﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِقَوْلِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

وَمِنْهُمْ and among them مَنْ some who (are) يَنْظُرُونَ look at إِيَّاكَ you أَفَنتَ you أَفَنتَ but can you تَهْدِي guide الْعَمَى the blind وَلَوْ even though كَانُوا they were لَا not يَبْصُرُونَ ﴿٤٣﴾ they see إِنَّ truly اللَّهُ Allah لَا not يَظْلِمُ wrongs النَّاسَ mankind شَيْئًا in aught وَلَكِنَّ but النَّاسَ mankind أَنفُسَهُمْ themselves يَظْلِمُونَ ﴿٤٤﴾ wrong وَيَوْمَ and as if كَانُوا they shall gather them together يَحْشُرُهُمْ on the Day (when) لَمْ had not يَلْبَثُوا they stayed إِلَّا but سَاعَةً an hour مِنْ of النَّهَارِ a day يَتَعَارَفُونَ they will recognise يَنْتَهُمُ each other قَدْ indeed خَسِرَ the meeting with يَلْقَى denied كَذَّبُوا those who الَّذِينَ will be ruined اللَّهُ Allah وَمَا and not كَانُوا they were مُهْتَدِينَ ﴿٤٥﴾ guided

43. And among them are some who look at you, but can you guide the blind — even though they see not? 44. Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

وَأَمَّا whether نُرِيَنَّكَ We show you بَعْضَ some (of) الَّذِي what نَعِدُهُمْ We promise them أَوْ or نَتُوفِّيَنَّكَ We cause you to die فَاِلَيْنَا then (is) their return مَرْجِعُهُمْ unto us ثُمَّ then اللَّهُ Allah شَهِيدٌ (is) Witness عَلَىٰ over مَا what يَفْعَلُونَ ﴿٤٦﴾ they used to do وَلِكُلِّ and أُمَّةٍ nation رَّسُولٌ a Messenger فَإِذَا (there is) جَاءَ so when رَسُولُهُمْ comes قُضِيَ their Messenger قُضِيَ the matter will be judged بَيْنَهُمْ between them بِالْقِسْطِ with justice وَهُمْ and they لَا will not يَظْلَمُونَ ﴿٤٧﴾ be wronged وَيَقُولُونَ and they say مَتَىٰ when هَٰذَا this الْوَعْدُ promise إِن if كُنتُمْ you صَادِقِينَ ﴿٤٨﴾ speak the truth قُلْ لَا nor أَمْلِكُ I have power over لِنَفْسِي (for) myself ضَرًّا any harm وَلَا nor نَفْعًا profit إِلَّا except مَا what شَاءَ may will اللَّهُ Allah لِكُلِّ for

every nation أُمَّةٌ (there is) a term لَّجَلٌ when جَاءَ comes أَجَلُهُمْ
 their term فَلَا neither يَسْتَجِرُّونَ (it) سَاعَةً can they delay
 nor لَا يَسْتَقْدِمُونَ ﴿٥٠﴾ (it) can they advance

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. 47. And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَشَرُّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَا لَكُنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنْفِثُونَ أَهَقُ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ وَمَا أَشَرُّ بِمُغِيرِينَ ﴿٥٣﴾

قُلْ say أَرَأَيْتُمْ have you thought إِنْ if أَتَاكُمْ should come to you
 عَذَابُهُ His torment بَيِّنَاتٍ by night أَوْ or نَهَارًا by day مَّاذَا which
 يَسْتَعْجِلُ (portion) مِنْهُ thereof الْمُجْرِمُونَ ﴿٥٠﴾ the
 أَشَرُّ sinners إِذَا مَا is it then وَقَعَ when it has actually befallen ءَامَنْتُمْ
 and you used to كُنْتُمْ is it now ءَا لَكُنَّ in it وَقَدْ كُنْتُمْ you will believe
 بِهِ it تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ hasten قِيلَ then لِلَّذِينَ it will be said
 ظَلَمُوا those who ذُوقُوا wronged themselves عَذَابَ taste you
 الْخُلْدِ the everlasting هَلْ are تُجْزَوْنَ you recompensed إِلَّا
 كُنْتُمْ what بِمَا save تَكْسِبُونَ ﴿٥٢﴾ earn وَيَسْتَنْفِثُونَ and
 أَهَقُ they ask you to inform them قُلْ it هُوَ is true إِي say yes
 وَرَبِّي by my Lord! إِنَّهُ verily it is لَحَقُّ the very truth وَمَا and can
 not أَشَرُّ you بِمُغِيرِينَ ﴿٥٣﴾ escape (from it)

50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on?” 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

(aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ، وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ ﴿٥٣﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٤﴾ هُوَ
يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٥﴾

person نَفْسٍ for every لِكُلِّ (that) أَنَّ and if (there) would be وَلَوْ
the earth ظَلَمَتْ who had wronged مَا (all) that is فِي on الْأَرْضِ
and sought to ransom himself لَافْتَدَتْ بِهِ therewith وَأَسْرُوا
they would feel in their hearts النَّدَامَةَ regret لَمَّا when رَأَوُا
see الْعَذَابَ the torment وَقُضِيَ but it will be judged بَيْنَهُم
(between them) بِالْقِسْطِ with justice وَهُمْ and they لَا not يُظْلَمُونَ ﴿٥٣﴾
(belongs) to لِلَّهِ surely إِنَّ no doubt أَلَا they will be wronged
and the السَّمَوَاتِ (is) in فِي that مَا Allah
earth أَلَا no doubt إِنَّ surely وَعْدَ Allah's حَقٌّ (is)
true وَلَكِنَّ أَكْثَرَهُمْ most of them لَا not يَعْلَمُونَ ﴿٥٤﴾ know هُوَ (it)
Who gives life وَيُمِيتُ and causes death وَإِلَيْهِ and to
Him تُرْجَعُونَ ﴿٥٥﴾ you shall be returned

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not. 56. It is He Who gives life, and causes death, and to Him you (all) shall return.

يَتَأْتِيَ النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٦﴾ قُلْ بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٧﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ
حَرَامًا وَحَلَلًا قُلْ إِنَّ اللَّهَ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٨﴾

يَأَيُّهَا O النَّاسُ mankind قَدْ verily جَاءَتْكُمْ has come to you مَوْعِظَةٌ and healing وَشِفَاءٌ your Lord رَبِّكُمْ from مِن a good advice and healing وَهُدًى وَرَحْمَةٌ (your) breasts الصُّدُورِ (is) in فِي for that and a mercy لِلْمُؤْمِنِينَ ﴿٥٧﴾ and a mercy and in His Mercy وَرَحْمَتِهِ (of) Allah اللَّهُ Bounty therein فَيَفْرَحُوا let them rejoice هُوَ that خَيْرٌ (is) better مِمَّا (is) better than what يَجْمَعُونَ ﴿٥٨﴾ they amass قُلْ say أَرَأَيْتُمْ ? seen ? مَا have you what أَنْزَلَ Allah اللَّهُ has sent down لَكُمْ to you مِنْ (from) رِزْقٍ unlawful حَرَامًا of it مِنهُ and you have made فَجَعَلْتُمْ provision وَحَلَلًا and lawful قُلْ say مَا اللَّهُ has Allah أَذِنَ permitted لَكُمْ do you invent عَلَى or أَمْ (to) you against الله Allah تَقْرُبُونَ ﴿٥٩﴾ a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

وَمَا ظَنُّ and what الَّذِينَ think الْكَذِبَ a lie يَوْمَ on the Day الْقِيَمَةِ (of) Resurrection إِنَّ truly اللَّهُ Allah لَذُو full (is) فَضْلٍ (of) Bounty عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا not يَشْكُرُونَ ﴿٦٠﴾ they give وَمَا thanks and whatever تَكُونُ you may be فِي (in) شَأْنٍ doing

from مِن (from it) مِنَّهُ you may be reciting تَتْلُوا and whatever
 قُرْآنٍ the Quran وَلَا not تَعْمَلُونَ and you are doing مِن
 any عَمَلٍ deed إِلَّا but كُنَّا We are عَلَيْكُمْ over you شُهُودًا
 Witness إِذْ when تُفِيضُونَ you are doing فِيهِ it وَمَا and nothing
 بِعَزْبٍ hidden (is) عَنْ from رَبِّكَ your Lord مِن of مِثْقَالِ the weight
 ذَرَّةٍ (of) an atom فِي on الْأَرْضِ the earth وَلَا nor فِي in السَّمَاءِ the
 heaven وَلَا what أَصْغَرَ less (is) مِن than ذَلِكَ that وَلَا nor
 what أَكْبَرَ (is) greater (than that) إِلَّا but فِي in (is) كِتَابٍ Record
 مُبِينٍ ﴿٦١﴾ a clear

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٢﴾ لَهُمُ
 الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٣﴾ وَلَا يَحْزَنكَ
 قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٤﴾

أَلَا no doubt إِنَّ verily أَوْلِيَاءَ the friends اللَّهُ (of) Allah لَا
 shall they خَوْفٌ (there is) no fear عَلَيْهِمْ upon them وَلَا nor هُمْ they
 يَحْزَنُونَ ﴿٦١﴾ grieve الَّذِينَ those who ءَامَنُوا (in the) believed
 وَكَانُوا used to يَتَّقُونَ ﴿٦٢﴾ and وَكَانُوا Oneness of Allah) fear (Allah) لَهُمُ
 الْبُشْرَىٰ for them (are) glad tidings فِي in الْحَيَاةِ the life الدُّنْيَا (of)
 and in فِي the world الْآخِرَةِ the Hereafter لَا no يَبْدِيلُ change
 لِكَلِمَاتِ in the Words اللَّهُ (of) Allah ذَٰلِكَ this
 هُوَ it is الْفَوْزُ success الْعَظِيمُ ﴿٦٣﴾ the supreme وَلَا and let not
 يَحْزَنَكَ you grieve قَوْلُهُمْ their speech إِنَّ verily الْعِزَّةَ power and
 لِلَّهِ honour Allah جَمِيعًا all هُوَ He السَّمِيعُ (is) the
 the All-Knower الْعَلِيمُ ﴿٦٤﴾ All-Hearer

62. No doubt! Verily, the *Auliya'* of Allâh, no fear shall come upon them nor shall they grieve. 63. Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٧﴾

أَلَا no doubt إِنَّ verily لِلَّهِ to Allah belongs whosoever مَنْ (is) in فِي (is) in السَّمَوَاتِ the heavens وَمَنْ whosoever فِي and (is) in الْأَرْضِ the earth وَمَا not يَتَّبِعُ follow الَّذِينَ those who يَدْعُونَ invoke مِنْ دُونِ besides اللَّهِ Allah شُرَكَاءَ the partners إِنْ not يَتَّبِعُونَ they follow إِلَّا but الظَّنَّ a conjecture وَإِنْ and هُمْ not they إِلَّا but يَخْرُصُونَ ﴿٦٦﴾ invent lies هُوَ He (it is) الَّذِي Who جَعَلَ has appointed لَكُمُ for you اللَّيْلَ the night لِتَسْكُنُوا to make مُبْصِرًا and the day وَالنَّهَارَ therein فِيْهِ that you may rest (are) visible (to you) إِنَّ verily فِيْ in ذَلِكَ this لَآيَاتٍ (are) Signs لِقَوْمٍ for a people يُسْمَعُونَ ﴿٦٧﴾ who listen

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أُنْزِلَتْ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعَ فِي الدُّنْيَا ثَمَرَاتٍ لِّئَلَّا مَرَّجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

has begotten اَتَّخَذَ they say (Jews, Christians & Pagans) قَالُوا
 He اللهُ Allah وَلَدًا a son (children) سُبْحٰنَهُ Glory is to Him! هُوَ
 the الْغَنِيُّ (is) All-Rich لَهُ is His مَا all that فِي in (is) السَّمٰوٰتِ the
 no اِنَّ the earth اَلْاَرْضِ (is) in فِي and (all) that وَمَا heavens
 عِنْدَكُمْ you have مِنْ (of) مُّطٰنٍ warrant يَهْدًا for this اَنْتَقُولُوكَ
 you do you say عَلَى against اللهُ Allah مَا what لَا not تَعْلَمُوْنَ ﴿٦٨﴾
 know قُلْ say اِنَّ verily الَّذِيْنَ those who يَفْتَرُوْنَ invent عَلَى
 against اللهُ Allah الْكَذِبَ lie لَا not يَفْلِحُوْنَ ﴿٦٩﴾ will be
 successful مَتَّعْ a brief enjoyment فِي in اَلْاٰنِكَ (this) world ثُمَّ
 and then اِلَيْنَا unto Us مَرْجِعُهُمْ (will be) their return ثُمَّ then
 نَذِيقُهُمْ We shall make them taste اَلْعَذَابِ torment الشَّدِيدِ the
 severest بِمَا because كَانُوا they used to يَكْفُرُوْنَ ﴿٧٠﴾ disbelieve

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. 69. Say: "Verily, those who invent a lie against Allâh will never be successful" 70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

﴿٦٨﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِمَا يَنْتِ اللهُ فَعَلَى اللهُ تَوَكَّلْتُ
 فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٦٩﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ
 مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى اللهِ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٠﴾

﴿٦٨﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ the news to them عَلَيْهِمْ and recite إِذْ (of) Noah
 if قَالَ when he said لِقَوْمِهِ to his people يَتَقَوْمِ O my people اِنْ
 كَانَ is كَبُرَ hard عَلَيْكُمْ on you مَقَامِي my stay (with you) وَتَذِكْرِي
 (of) اللهُ Allah of the Signs بِمَا يَنْتِ and my reminding (you) فَعَلَى
 so gather you فَأَجْمِعُوا I put my trust تَوَكَّلْتُ اللهُ then in
 let أَمْرَكُمْ your plot وَشُرَكَاءَكُمْ and your partners ثُمَّ and لَا not يَكُنْ
 be أَمْرُكُمْ your plot عَلَيْكُمْ for you غُمَّةً in doubt ثُمَّ then اقْضُوا
 give me تُنظِرُونِ ﴿٦٩﴾ and not وَلَا on me إِلَيَّ pass your sentence

I then not **فَمَا** you turn away **تَوَلَّيْتُمْ** but if **فَإِنْ** respite
 my **أَجْرِي** (is) not **إِنْ** reward **أَجْرٌ** any **مِنْ** have asked of you
 and I have been **وَأُمِرْتُ** Allah **اللَّهُ** on **عَلَى** but **إِلَّا** reward
 the Muslims **الْمُسْلِمِينَ** of **مِنْ** be **أَكُونَ** to **أَنْ** commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَهُ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
 الْمُنْذَرِينَ ﴿٧٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ
 نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٣﴾

and those **وَمَنْ** so We delivered him **فَنَجَّيْنَاهُ** they denied him **فَكَذَّبُوهُ**
 and We made them **وَجَعَلْنَاهُمْ** the ship **الْفُلِّ** in **فِي** with him **مَعَهُ**
 while We **وَأَغْرَقْنَا** generations replacing one after another **خَلْفَهُ**
 Our Signs **آيَاتِنَا** denied **كَذَّبُوا** those who **الَّذِينَ** drowned
 (of) those **الْمُنْذَرِينَ** the end **عَاقِبَةُ** was **كَانَ** how **كَيْفَ** then see
 We sent **بَعَثْنَا** then **ثُمَّ** who were warned **مِنْ بَعْدِهِ** after him **رَسُولًا**
 they brought them **فَجَاءُوهُمْ** their people **قَوْمِهِمْ** to **إِلَىٰ** Messengers
بِالْبَيِّنَاتِ clear proofs **فَمَا** but not **كَانُوا** they would **لِيُؤْمِنُوا** believe **بِمَا**
 before hand **مِنْ قَبْلُ** (it) **بِهِ** they had already rejected **كَذَّبُوا** what
كَذَلِكَ thus **نَطْبَعُ** We seal **عَلَىٰ** up **قُلُوبِ** the hearts **الْمُعْتَدِينَ** (of)
 the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَنْهَا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

ثُمَّ then بَعَثْنَا We sent مِنْ بَعْدِهِمْ after them مُوسَى Moses وَهَارُونَ and Aaron إِلَى and فِرْعَوْنَ Pharaoh وَمَلَئِهِ and his chiefs بِآيَاتِنَا Our Signs فَاسْتَكْبَرُوا but they behaved arrogantly وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ sinners فَلَمَّا came to them جَاءَهُمْ so when the truth الْحَقُّ the truth مِنْ عِنْدِنَا from Us قَالُوا they said إِنَّ indeed هَذَا this لَسِحْرٌ (is) magic مُبِينٌ ﴿٧٦﴾ clear قَالَ said مُوسَى Moses أَتَقُولُونَ say you (this) لِلْحَقِّ about the truth لَمَّا when جَاءَكُمْ it has come to you أَسِحْرٌ (is) magic هَذَا this وَلَا and not يُفْلِحُ be successful السَّاحِرُونَ ﴿٧٧﴾ the magicians قَالُوا they said أَجِئْتَنَا we come to us لِنَلْفِتَنَّا to turn us away عَنْهَا from that وَجَدْنَا found on it آبَاءَنَا our fathers وَتَكُونُ and may have لَكُمُ that you two الْكِبْرِيَاءُ greatness فِي in الْأَرْضِ the land وَمَا and not نَحْنُ we لَكُمَا (are) going to believe ﴿٧٨﴾ in you two

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât. But they behaved arrogantly and were *Mujrimûn* folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

وَقَالَ and said فِرْعَوْنُ Pharaoh أَتُونِي بِكُلِّ سَاحِرٍ every bring to me
 the sorcerer عَلِيمٍ ﴿٧٩﴾ well-versed فَلَمَّا and when جَاءَ came السَّحَرَةُ the
 sorcerers قَالَ said لَهُمْ to them مُوسَى Moses أَلْقُوا cast down مَا
 they أَتُوا then when (want to) cast ﴿٨٠﴾ مَلْفُوتٌ you أَنْتُمْ what
 you have جِئْتُمْ what مَا Moses said قَالَ had cast down
 brought بِهِ (it) السِّحْرُ sorcery إِنَّ (is) surely اللَّهُ Allah سَيَبْطِلُ set
 will make it invalid إِنَّ verily اللَّهُ Allah لَا does not يَصْلِحُ set
 right عَمَلِ the work الْمُفْسِدِينَ ﴿٨١﴾ (of) the evil-doers وَيُحِقُّ and will
 establish and make apparent اللَّهُ Allah الْحَقَّ the truth بِكَلِمَاتِهِ by
 His Words وَلَوْ however كَرِهَ may hate it الْمُجْرِمُونَ ﴿٨٢﴾ the sinners

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. 82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it)."

فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٢﴾ وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ ءَامِنُونَ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٣﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

فَمَا but none ءَامَنَ believed لِمُوسَى Moses إِلَّا except ذُرِّيَّةٌ the
 offspring of قَوْمِهِ his people عَلَى because of خَوْفٍ the fear
 of فِرْعَوْنَ Pharaoh وَمَلَئِهِمْ and their chiefs أَن lest he يَفْتِنَهُمْ
 should persecute them وَإِنَّ verily فِرْعَوْنَ Pharaoh لَعَالٍ (was)
 an arrogant tyrant on فِي the earth وَإِنَّهُ (was) and he
 indeed لَمِنَ (one) of الْمُسْرِفِينَ ﴿٨٢﴾ the transgressors وَقَالَ and said
 Moses يَقَوْمِ O my people إِن if كُنتُمْ you have ءَامِنُونَ believed
 in Him فَعَلَيْهِ then تَوَكَّلُوا put your trust إِن if كُنتُمْ
 you مُسْلِمِينَ ﴿٨٣﴾ (are) Muslims فَقَالُوا they said عَلَى in اللَّهُ Allah تَوَكَّلْنَا
 we put our trust رَبَّنَا our Lord! لَا not تَجْعَلْنَا make us فِتْنَةً a trial
 for the folk الظَّالِمِينَ ﴿٨٤﴾ (who are) wrong-doers وَنَجِّنَا and

the **الكافرين** folk from **من** by Your Mercy **برحمتك** save us
disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. 86. "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ **٨٧** وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأْتَ زِينَةَ وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُنَّ
سَبِيلَكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ **٨٨**

and his brother **وَأَخِيهِ** Moses **مُوسَىٰ** to **إِلَىٰ** and We revealed **وَأَوْحَيْنَا**
in **بِمِصْرَ** for your people **لِقَوْمِكُمَا** you provide **تَبَوَّءَا** (saying) that **أَنْ**
your dwellings **بُيُوتًا** and make **وَاجْعَلُوا** dwellings **بُيُوتًا** Egypt
قِبْلَةً and offer perfectly **وَأَقِيمُوا** as places for your worship **الصَّلَاةَ**
(to) the believers **الْمُؤْمِنِينَ** **٨٧** and give glad tidings **وَبَشِّرِ** prayers
You have **إِنَّكَ** our Lord! **رَبَّنَا** Moses **مُوسَىٰ** and said **وَقَالَ**
and his chiefs **وَمَلَأْتَ** Pharaoh **فِرْعَوْنَ** bestowed on **آتَيْتَ** indeed
زِينَةَ splendour **وَأَمْوَالًا** and wealth **فِي** in **الْحَيَاةِ** the life **الدُّنْيَا** (of)
that they may lead (men) astray **لِيُضِلُّوهُنَّ** our Lord! **رَبَّنَا** this world
from **عَنْ** **سَبِيلِكَ** Your Path **رَبَّنَا** our Lord! **اطْمِسْ عَلَىٰ** destroy **أَمْوَالِهِمْ**
so that **فَلَا** their hearts **قُلُوبِهِمْ** and harden **وَاشْدُدْ عَلَىٰ** their wealth
torment **الْعَذَابَ** they see **يَرَوُا** until **حَتَّىٰ** they will believe **يُؤْمِنُوا** not
the painful **الْأَلِيمَ** **٨٨**

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَنُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

قَالَ (Allah) said قَدْ verily أُجِيبَتْ (is) accepted دَعْوَتُكُمَا the so you both keep to the Straight فَاسْتَقِيمَا invocation of you both (of) those الَّذِينَ the path سَبِيلَ follow وَلَا Way and not تَتَّبِعَانِ and who لَا not يَعْلَمُونَ ﴿٨٩﴾ know (the truth) وَجَنُوزْنَا and We took across بِبَنِي the Children إِسْرَءِيلَ (of) Israel الْبَحْرَ the sea فَأَتْبَعَهُمْ and followed them فِرْعَوْنُ Pharaoh وَجُنُودُهُ with his hosts بَغْيًا oppression and enmity وَعَدُوًّا حَتَّى till إِذَا when أَدْرَكَهُ overtook him الْغَرَقُ drowning قَالَ he said ءَامَنْتُ I believe أَنَّهُ that لَا (there is) no إِلَهَ god إِلَّا but الَّذِي (He) ءَامَنْتُ believed بِهِ in Him بَنُو the Children إِسْرَءِيلَ (of) Israel وَأَنَا (am) and I مِنَ (one) of الْمُسْلِمِينَ ﴿٩٠﴾ Muslims

89. Allâh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not.” 90. And We took the Children of Israel across the sea, and Fir’aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh’s Will).”

ءَاتَيْنَاكَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنْ كَثُرَ مِنَ النَّاسِ عَنْ ءَايَتِنَا لَعَنُوكَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

ءَاتَيْنَاكَ now (you believe) وَقَدْ while عَصَيْتَ you refused to believe قَبْلَ before وَكُنْتَ and you were مِنَ one of الْمُفْسِدِينَ ﴿٩١﴾ the your بَدَنِكَ We shall deliver نُنَجِّكَ so this day فَالْيَوْمَ evil-doers

to لِمَنْ that you may be لَتَكُونَنَّ (dead) body (out from the sea) those who خَلْفَكَ come after you وَإِنَّ a sign آيَةً and verily كَثِيرًا many مَن among النَّاسِ mankind عَنْ of آيَاتِنَا Our Signs لَتَعْفَلُونَ ﴿٩١﴾ the Children بَنِي We settled بَوَّانَا and indeed وَلَقَدْ (are) heedless إِسْرَءِيلَ (of) Israel مَبُوءًا (in) a dwelling place صِدْقٍ honourable وَرَزَقْنَاهُمْ and provided them مِّنَ الطَّيِّبَاتِ good things فَمَا and the أَعْلَمُ came to them حَتَّى until جَاءَهُمْ they differed اِخْتَلَفُوا not knowledge إِنَّ رَبَّكَ your Lord يَقْضِي will judge بَيْنَهُمْ between them يَوْمَ the Day الْقِيَمَةِ (of) Resurrection فِيْمَا in what كَانُوا they used to فِيهِ they differ يَخْتَلِفُونَ ﴿٩٢﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât*. 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩١﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٢﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٣﴾

فَإِنْ كُنْتَ so if أَنْزَلْنَا which We have revealed إِلَيْكَ unto you فَسْأَلِ then ask الَّذِينَ those who يَقْرَأُونَ (are) reading الْكِتَابَ the Book مِنْ قَبْلِكَ before you لَقَدْ verily جَاءَكَ has come to you الْحَقُّ the truth مِّنَ from رَبِّكَ your Lord فَلَا so not تَكُونَنَّ you be (of) الْمُمْتَرِينَ those who doubt وَلَا and not تَكُونَنَّ you be (one) of الَّذِينَ those who كَذَبُوا deny بِآيَاتِ Signs اللَّهُ (of) Allah فَتَكُونُوا for then you (one) of الْخَاسِرِينَ truly الَّذِينَ those shall be حَقَّتْ has been justified عَلَيْهِم against whom كَلِمَتُ the Word رَبِّكَ (Wrath) your Lord لَا (of) will not يُؤْمِنُونَ ﴿٩٣﴾ believe

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). 95. And be not one of those who belie the *Ayât* of Allâh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.


وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَلَوْ جَاءَتْهُمْ every كُلُّ should come to them even if Sign آيَةٍ until حَتَّى يَرَوْا the painful الْعَذَابَ torment الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا so if not كَانَتْ any town قَرْيَةٌ ءَامَنَتْ that believed فَنَفَعَهَا and benefited it إِيمَانُهَا its faith إِلَّا except قَوْمَ the people يُونُسَ (of) Jonah لَمَّا when ءَامَنُوا they believed كَشَفْنَا We removed عَنْهُمْ the torment عَذَابَ الْخِزْيِ (of) disgrace in the الْحَيَاةِ life الدُّنْيَا (of) the world وَمَتَّعْنَاهُمْ and permitted them to enjoy إِلَىٰ for حِينٍ ﴿٩٨﴾ وَلَوْ a while and had رَبُّكَ your Lord لَآمَنَ all of كُلُّهُمْ earth on فِي those مَنْ would have believed them جَمِيعًا together أَفَأَنْتَ so will you (O Mohammad) then تُكْرِهُ the mankind النَّاسَ حَتَّىٰ until يَكُونُوا they become مُؤْمِنِينَ ﴿٩٩﴾ believers



97. Even if every sign should come to them, until they see the painful torment. 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.



وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَىٰ الَّذِي لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِي خَلَقُوا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿١٠٢﴾

and those **وَالَّذِينَ** Our Messengers **رُسُلَنَا** We save **نُنَجِّي** then **ثُمَّ**
upon Us **عَلَيْنَا** it is incumbent **حَقًّا** thus **كَذَلِكَ** believe **ءَامِنُوا** who
say (O Muhammad) **قُلْ** the believers **الْمُؤْمِنِينَ** to save **نُنَجِّي**
as **مِنْ** doubt **شَكٍّ** in **فِي** you are **كُنْتُمْ** if **إِنْ** mankind **النَّاسِ** O you
worship **أَعْبُدُ** then I will not **فَلَا** my religion (Islam) **دِينِي** to
Allah **اللَّهُ** besides **مِنْ دُونِ** you worship **تَعْبُدُونَ** those whom **الَّذِينَ**
causes you **يَتَوَفَّنَكُمُ** Who **الَّذِي** Allah **اللَّهُ** I worship **أَعْبُدُ** but **وَلَكِنْ**
(one) of **مِنْ** be **أَكُونُ** to **أَنْ** and I am commanded **وَأُمِرْتُ** to die
direct entirely **أَقْرَ** and that **وَأَنَّ** the believers **الْمُؤْمِنِينَ**
upright **حَنِيفًا** towards the religion **لِلدِّينِ** your face (O Muhammad)



the  **الشركيين** (one) of **تَكُونَنَّ** you be **مِنْ** and never **وَلَا** polytheists

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ  وَإِنْ يَمَسُّكَ اللَّهُ يَضُرَّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ
الرَّحِيمُ 

وَلَا what **تَدْعُ** and not **مِنْ دُونِ** Allah **اللَّهُ** besides **مَا** but **يَنْفَعُكَ** neither **وَلَا** will profit you **يَضُرُّكَ** nor **فَإِنْ** hurt you **فَعَلْتَ** if **فَإِنَّكَ** you did so **إِذَا** so verily you **مِنْ** then (will be) **الظَّالِمِينَ**  the wrong-doers **وَإِنْ** and if **يَمَسُّكَ** touches you **اللَّهُ** Allah who can remove **كَاشِفَ** (there is) none **فَلَا** with hurt **يَضُرُّ** Allah **لَهُ** it **إِلَّا** but **هُوَ** He **وَإِنْ** and if **يُرِدْكَ** He intends for you **بِخَيْرٍ** His **فَلَا** any good **رَادَّ** (there is) none **لِفَضْلِهِ** who can repel **يُصِيبُ** Favour **مَنْ** whosoever **يَشَاءُ** He wills **مِنْ** of **عِبَادِهِ** His slaves **وَهُوَ** and He **الْغَفُورُ** (is) the Oft-Forgiving **الرَّحِيمُ**  the Most Merciful

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn*." 107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَ كُفْرًا مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ  وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُفَّكَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ 

قُلْ say يَا أَيُّهَا O you mankind النَّاسُ قَدْ verily جَاءَكُمْ has come to you
 الْحَقُّ the truth مِنْ from رَبِّكُمْ your Lord فَمَنْ whoever
 اهْتَدَى receives guidance فَإِنَّمَا then only يَهْتَدِ he is guided لِنَفْسِهِ for
 (the good of) his own self وَمَنْ whoever ضَلَّ goes astray
 فَإِنَّمَا then only يَضِلُّ he strays عَلَيْهَا to his own loss وَمَا and not
 أَنَا I (am) عَلَيْكُمْ (set) over you بِوَكِيلٍ as a disposer of affairs ﴿١٠٨﴾
 وَأَتَّبِعْ and follow مَا what يُوحَى is revealed إِلَيْكَ unto you وَأَصْبِرْ
 and be patient حَتَّى till يَحْكُمَ Allah الله and وَهُوَ He
 خَيْرُ (is) the Best الْحَكِيمِينَ (of) judges ﴿١٠٩﴾

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whoever receives guidance, he does so for the good of his own self; and whoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كِتَابٌ أُخِيتَ مَا بَشَّرْتُمْ ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُرْمَةٌ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ
 أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ
 عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

الرَّ Alif-Lam-Ra كِتَابٌ (this is) a Book أُخِيتَ are prefected مَا بَشَّرْتُمْ the Verses thereof
 ثُمَّ then فَصَّلَتْ explained in detail مِنْ from لَدُنْ One (Allah) Who
 حَكِيمٍ (is) All-Wise خَيْرٍ Well-Acquainted ﴿١﴾ أَلَّا (saying) none تَعْبُدُوا you worship إِلَّا but اللَّهَ Allah إِنِّي I
 (Muhammad) (am) لَكُرْمَةٌ from Him مَتَاعًا unto you نَذِيرٌ a warner وَبَشِيرٌ ﴿٢﴾ and that
 أَسْتَغْفِرُوا and a bringer of glad tidings وَأَنْ وَأَنْ and then رَبَّكُمْ (of) your Lord ثُمَّ
 turn تُوْبُوا and then يُغْفِرْ to Him إِلَيْهِ in repentance مَتَاعًا that He may grant you
 حَسَنًا enjoyment إِلَى good أَجَلٍ a term مُسَمًّى appointed وَيُؤْتِ

His فَضْلُهُ (of) grace فَضْلِ owner ذِي (to) every كُلِّ and bestow
 Grace وَإِنْ and if قَوْلُوا they turn away فَإِنِّ I (say) أَخَافُ fear عَلَيْكُمْ
 Day (the Day of Ressurrection) يَوْمِ the torment عَذَابَ for you
 (of) a Great كَبِيرٍ ﴿٢﴾

Sûrat 11. Hûd [(Prophet) Hûd]

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ أَلَّا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُبْسِرُونَ وَمَا يَأْلَوْنَ إِنَّهُمْ عَلَىٰ ذَاتِ الْأُصْدُورِ ﴿٢﴾

إِلَى اللَّهِ Allah مَرْجِعُكُمْ (is) your return وَهُوَ (is) He and عَلَى over كُلِّ
 every شَيْءٍ thing قَدِيرٌ ﴿١﴾ (is) Omnipotent أَلَّا no doubt إِنَّهُمْ they
 يَأْتُونَ fold up صُدُورَهُمْ their breasts لِيَسْتَخْفُوا that they may hide مِنْهُ
 from Him أَلَّا surely حِينَ when يَسْتَغْشُونَ (even) they cover
 themselves ثِيَابَهُمْ with their garments يَعْلَمُ He knows مَا what
 يُبْسِرُونَ they conceal وَمَا and what يَأْلَوْنَ they reveal إِنَّهُمْ verily
 He عَلَيْهِ the All-Knower (is) the ذَاتِ which is of that
 (in) the breasts الْأُصْدُورِ ﴿٢﴾

4. To Allâh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ ٦ ﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ ٧

﴿وَمَا مِنْ دَابَّةٍ any and (there is) no moving (living) creature on the earth إِلَّا but عَلَى (is) due from Allah رِزْقُهَا its provision وَيَعْلَمُ and He knows مُسْتَقَرَّهَا its dwelling place وَمُسْتَوْدَعَهَا its deposit كُلٌّ in (is) كِتَابٍ Book مُبِينٍ ٦ a Clear and He (it is) الَّذِي Who خَلَقَ has created السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth in سِتَّةِ six أَيَّامٍ Days وَكَانَ and was عَرْشُهُ His Throne عَلَى on الْمَاءِ the water لِيَبْلُوَكُمْ that He might try you أَيُّكُمْ which of you أَحْسَنُ (is) the best in deeds وَلَئِنْ but if قُلْتُمْ you were to say (to them) إِنَّكُمْ you indeed مَبْعُوثُونَ shall be raised up after الْمَوْتِ death لَيَقُولَنَّ those who كَفَرُوا disbelieve إِنَّ nothing هَذَا إِلَّا but سِحْرٌ magic مُبِينٌ ٧ obvious

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous or grave). All is in a Clear Book (*Al-Lauh Al-Mahfûz* — the Book of Decrees with Allâh).
7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

﴿وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۚ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ٨ ﴿وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۚ﴾ ٩ ﴿وَلَئِنْ أَدْقْنَاهُ نَعْمَاءً بَعْدَ ضَرَاءٍ مَسَّةٍ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ﴾ ١٠

﴿وَلَئِنْ and if أَخَّرْنَا We delay عَنْهُمْ for them الْعَذَابَ the torment إِلَى till أُمَّةٍ term مَعْدُودَةٍ a determined لَيَقُولُنَّ they are sure to say مَا what يَحْبِسُهُ keeps it back ۚ أَلَا verily يَوْمَ on the day يَأْتِيهِمْ it from عَنْهُمْ will turn it away مَصْرُوفًا nothing لَيْسَ reaches them and surrounded بِهِم them مَا what كَانُوا they used

We give a taste **أَذَقْنَا** and if **وَلَيْنَ** to mock **يَسْتَهْزِئُونَ** at it
 الْإِنْسَانَ **مِنَّا** man from Us **رَحْمَةً** (of) Mercy **ثُمَّ** then **نَزَعْنَاهَا**
 he is despairing **لَيَتَوَّسُّ** verily he **إِنَّهُ** from him **مِنْهُ** withdraw it
كَفُورٌ **وَلَيْنَ** ungrateful **أَذَقْنَاهُ** but if **نَعْمَاءٌ** We let him taste
 has **مَسَّةٌ** evil (poverty and harm) **ضَرَاءٌ** after **بَعْدَ** good (favour)
 touched him **لَيَقُولَنَّ** he is sure to say **ذَهَبَ** have departed **السَّيِّئَاتُ**
 and **فَخُورٌ** **لَفَرِحَ** surely he **إِنَّهُ** from me **عَنِّي** ills
 boastful

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ
 إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتْرٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ وَأَدْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ
 كُنْتُمْ صَادِقِينَ ﴿١٣﴾

إِلَّا **الَّذِينَ** except **صَبَرُوا** show patience **وَعَمِلُوا** and do
الصَّالِحَاتِ righteous good deeds **أُولَٰئِكَ** those **لَهُمْ** theirs will be
مَغْفِرَةٌ forgiveness **وَأَجْرٌ** (Paradise) and reward **كَبِيرٌ** a great
فَلَعَلَّكَ (Muhammad) **تَارِكٌ** so perchance you **بَعْضَ** may give up
مَا a part **يُوحَىٰ** (of) what **إِلَيْكَ** is revealed **وَضَائِقٌ** unto you
صَدْرُكَ for it **أَنْ** your breast **يَقُولُوا** because **لَوْلَا** they say
أُنْزِلَ why has not **عَلَيْهِ** been sent down **كُتْرٌ** a treasure **أَوْ** or **جَاءَ** has come **مَعَهُ** with him **مَلَكٌ** an angel
إِنَّمَا but only **أَنْتَ** you **نَذِيرٌ** (are) a warner **وَاللَّهُ** and Allah **عَلَىٰ**
كُلِّ over **شَيْءٍ** things **وَكِيلٌ** (is) a Guardian **أَمْ** or **يَقُولُونَ**

فَإِنَّمَا تَسْتَجِيبُوا لَكُمْ if then not فَأَعْلَمُوا you know then
 أَنَّمَا أَنْزَلَ that (the Quran) is sent down with the يَعْلَمُ it
 (there is) no إِلَهَ (of) Allah Knowledge and that وَأَنَّ
 إِلَّا except هُوَ He فَهَلْ will then أَنْتُمْ you مُسْلِمُونَ ﴿١١﴾
 the life أَلْحَيَوَةُ wanting يُرِيدُ (was) مَنْ whosoever Muslims
 الدُّنْيَا (of) the world وَزِينَتَهَا and its glitter نَوْفٍ We shall pay in full
 إِلَيْهِمْ to them أَعْمَلَهُمْ (the wages of) their deeds فِيهَا therein وَهُمْ
 and they فِيهَا therein لَا not يَبْخَسُونَ ﴿١٢﴾ decrease will have أُولَئِكَ
 they are الَّذِينَ those لَيْسَ there is nothing لَهُمْ for them فِي in
 الأُخْرَى the Hereafter إِلَّا but النَّارُ Fire وَحِيطَ and is vain مَا
 what صَنَعُوا they did فِيهَا therein وَنُطِلَّ and (is) of no effect مَا
 that which كَانُوا they used to يَعْمَلُونَ ﴿١٣﴾ do

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ، وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ، كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ،
وَمَن يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿١٧﴾

أَفَمَن who is he is on a clear proof (the Quran) from his Lord and recites it
a witness (Prophet Muhammad) and before it Him Moses a guidance and a mercy
they believe therein but those that reject it (the Quran) of non-Muslim nations
the Fire so do not be in doubt about it (is) the truth from your Lord but most of the mankind
believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ and who مِمَّنِ does more wrong than he who افْتَرَى invents عَلَى against اللَّهِ Allah كَذِبًا a lie أُولَٰئِكَ such يُعْرَضُونَ and will say رَبِّهِمْ their Lord وَيَقُولُ the witnesses هَٰؤُلَاءِ the ones الَّذِينَ these are the ones كَذَبُوا lied عَلَى against رَبِّهِمْ their Lord أَلَا no doubt لَعْنَةُ the Curse of Allah (of) اللَّهِ (is) on عَلَى (of) الظَّالِمِينَ the wrong-doers الَّذِينَ those who يَصُدُّونَ hinder (others) عَن from سَبِيلِ the Path of Allah (of) اللَّهُ Allah وَيَبْغُونَهَا crookedness وَهُمْ and they كَافِرُونَ (they) هُمْ in the Hereafter أُولَٰئِكَ (are) disbelievers لَمْ not يَكُونُوا will be مُعْجِزِينَ (from) able to escape (from) اللَّهُ's Torment) فِي on الْأَرْضِ earth وَمَا nor كَانَ did لَهُم they have مِن دُونِ besides اللَّهِ Allah مِنْ any أَوْلِيَاءَ protectors يُضَاعَفُ will be doubled لَهُم for them الْعَذَابُ the torment مَا not كَانُوا they (were) يَسْتَطِيعُونَ they could bear السَّمْعَ to hear وَمَا nor كَانُوا they used to see يُبْصِرُونَ ﴿٢٠﴾

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
 الْآخَسِرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٣﴾ * مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

أُولَئِكَ (they are) those الَّذِينَ who خَسِرُوا have lost أَنْفُسَهُمْ their
 وُضِلَّ ownelves عَنْهُمْ and will vanish مَا from them كَانُوا what
 يَفْتَرُونَ ﴿٢١﴾ they were (false deities) لَا جَرَمَ certainly أَنْهُمْ
 الَّذِينَ (who will be) in الْآخِرَةِ the Hereafter هُمْ
 (they) الْآخَسِرُونَ ﴿٢٢﴾ the greatest losers إِنَّ verily الَّذِينَ who
 ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds وَأَخْبَتُوا
 and humble themselves إِلَىٰ before رَبِّهِمْ their Lord أُولَئِكَ they
 أَصْحَابُ (will be) the dwellers الْجَنَّةِ (of) Paradise هُمْ they فِيهَا
 خَالِدُونَ ﴿٢٣﴾ therein will dwell forever * مَثَلُ the likeness الْفَرِيقَيْنِ
 (of) the two parties كَالْأَعْمَى (is) as the blind وَالْأَصْمَى and the
 deaf وَالْبَصِيرِ the seer and السَّمِيعِ the hearer هَلْ
 are يَسْتَوِيَانِ they equal مَثَلًا when compared أَفَلَا will not
 تَذَكَّرُونَ ﴿٢٤﴾ you take heed

21. They are those who have lost their ownelves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِني لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ
 الْيُسْرِ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ
 أَرَادُوا بُادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا Noah إِلَىٰ to قَوْمِهِ his people
 إِني (and he said) verily I لَكُمْ (have come) to you نَذِيرٌ مُّبِينٌ as warner
 أَن لَا تَعْبُدُوا none إِلَّا you worship but اللَّهَ

the torment عَذَابٌ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّي Allah
 يَوْمِ (of) Day أَلِيمٍ ﴿٢٦﴾ a painful فَقَالَ so said أَلَمَّا the chiefs الَّذِينَ
 كَفَرُوا (of) those who disbelieved مِنْ among قَوْمِهِ
 his people مَا not نَرَاكَ we see you إِلَّا but بَشَرًا a man مِثْلَنَا
 nor وَمَا like ourselves نَرَاكَ we see you أَتَبَعَكَ any follow you إِلَّا
 but الَّذِينَ هُمْ (they) أَرَادُوا among (are) the rejected
 us بَادِيَ الرَّأْيِ thinking deep| without وَمَا
 and do not نَرَى we see لَكُمْ in you عَلَيْنَا above us مِنْ any فَضْلٍ
 merit بَلْ in fact نَطْلُقُكُمْ we think you كَذِبٌ ﴿٢٧﴾ (are) liars

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يٰقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَانِنِي رَحْمَةً مِّنْ عِندِهِ فَعُمِيتَ عَلَيْكُمْ أَنْزِلْكُمْ هَا وَاتَّبِعُوا كُرْهُؤُنَّ وَيَقَوْمِ لَا تَمْلِكُ لَكُمْ عَلَيْهِ مَالٌ إِن آجِرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُّلَقُوا رَبِّهِمْ وَلَيَكْفِيَنَّ أَرْبَكُمْ قَوْمًا يَّجْهَلُونَ ﴿٢٨﴾

قَالَ He said يٰقَوْمِ O my people! أَرَأَيْتُمْ if إِن do you see كُنتُ I
 عَلَىٰ (on) بَيِّنَةٍ a clear proof مِنْ from رَبِّي my Lord وَءَانِنِي
 and He has given me رَحْمَةً a Mercy مِنْ عِندِهِ from Him فَعُمِيتَ but
 that (Mercy) has been obscured عَلَيْكُمْ from your (sight) أَنْزِلْكُمْ هَا
 shall we compel you to accept it وَأَتَّبِعُوا when you هَا for it
 have hatred كُرْهُؤُنَّ ﴿٢٨﴾ وَيَقَوْمِ O my people! لَا not تَمْلِكُكُمْ I
 ask of you عَلَيْهِ for it مَالٌ wealth إِن (is) none آجِرِي my reward
 but عَلَى Allah وَمَا not أَنَا I (am) بِطَارِدِ going to
 those ءَامَنُوا who have believed إِنَّهُمْ surely they
 are going to meet رَبِّهِمْ their Lord وَلَيَكْفِيَنَّ but I أَرْبَكُمْ see
 you قَوْمًا a people يَّجْهَلُونَ ﴿٢٩﴾ that are ignorant

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقْوِمُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَفْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

وَيَقْوِمُ and O my people! مَنْ who يَنْصُرُنِي will help me against
 اللَّهُ Allah إِنْ if طَرَفْتُهُمْ I drove them away أَفَلَا will not then
 تَذَكَّرُونَ ﴿٣٠﴾ you give a thought وَلَا and do not أَقُولُ I say لَكُمْ to
 you عِنْدِي (that) with me خَزَائِنُ (are) the Treasures اللَّهُ (of) Allah
 وَلَا nor أَعْلَمُ I know الْغَيْبَ (that) the unseen وَلَا nor أَقُولُ I say
 إِنِّي (am) I (am) مَلَكٌ an angel وَلَا nor أَقُولُ I say لِلَّذِينَ of
 تَزْدَرِي those whom look down upon أَعْيُنُكُمْ your eyes لَنْ will never
 يُؤْتِيَهُمُ will bestow on them اللَّهُ Allah خَيْرًا any good اللَّهُ Allah
 أَعْلَمُ knows best بِمَا what فِي in أَنْفُسِهِمْ (is) their inner-selves إِنِّي
 إِذَا verily I (should be) in that case لَمِنَ of indeed ﴿٣١﴾ الظَّالِمِينَ
 the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُوا يَنْتُوخُ قَدْ جَدَلْنَا فَأَكْثَرْتَ جِدْلَنَا فَاِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

you disputed us جَدَلْتَنَا verily قَدْ O Noah يَنُوحُ they said قَالُوا
 the dispute with us جَدَلْنَا and much have you prolonged فَأَكْثَرْتَ
 if أَنْ you threaten us نَعِدْنَا what بِمَا now bring upon us فَأَيْنَا
 كُنْتَ you are مِنْ of الصَّادِقِينَ ﴿٣٢﴾ He said قَالَ the truthful
 He wills إِنْ if شَاءَ Allah أَفْئِدُ it بِه will bring on you يَأْتِيكُمْ only
 and not وَمَا and then not أَنْتُمْ you يَمُجِرِينَ ﴿٣٣﴾ will escape (it) وَلَا
 بِنَفْعِكُمْ will profit you نَصِيحِي my advice إِنْ even if أَرَدْتُ I wish أَنْ
 to أَنْصَحَ give good counsel لَكُمْ to you إِنْ if كَانَ was اللَّهُ Allah
 يُرِيدُ أَنْ wanting أَنْ يُغْوِيَكُمْ keep you astray هُوَ He رَبُّكُمْ your (is)
 Lord وَإِلَيْهِ and to Him تُرْجَعُونَ ﴿٣٤﴾ you shall be returned

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يُجْرِمُونَ ﴿٣٥﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ
 مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا يَتَّبِعْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَخْطُبْنِي فِي الَّذِينَ
 ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

He (Muhammad) has fabricated it افْتَرَيْنَاهُ they say يَقُولُونَ or أَمْ
 upon قُلْ (the Quran) if افْتَرَيْتُهُ I have fabricated it فَعَلَىٰ I (am) وَأَنَا my crime إِجْرَامِي me (be)
 of مِّمَّا innocent بَرِيءٌ and I (am) جُرْمُونَ ﴿٣٥﴾ what crime you commit وَأَوْحَىٰ and it was
 believe يُؤْمِنُ never لَنْ that will Noah نُوحٍ revealed إِلَىٰ to
 have قَوْمِكَ of your people إِلَّا except مَنْ those who قَدْ have
 because of بِمَا be sad يَتَّبِعْ so not فَلَا believed ءَامَنَ already
 what كَانُوا they used to يَفْعَلُونَ ﴿٣٦﴾ do وَأَصْنَعِ الْفُلَ and construct
 and with Our Revelation وَوَحَيْنَا under Our Eyes بِأَعْيُنِنَا
 (of) those who الَّذِينَ on behalf فِي address Me تَخْطُبْنِي and not وَلَا
 ظَلَمُوا did wrong إِنَّهُمْ they are sruely مُّغْرَقُونَ ﴿٣٧﴾ to be drowned

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

وَيَصْنَعُ the ship الْفُلَ and he was constructing وَكُلَّمَا and
his قَوْمِهِ of the chiefs مَلَأَ by him عَلَيْهِ passed مَرَّ whenever
إِنْ He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا people
at you مِنْكُمْ mock نَسْخَرُ so we فَإِنَّا at us مِمَّا you mock
كَمَا as تَسْخَرُونَ ﴿٣٨﴾ and will فَسَوْفَ you mock
that يُخْزِيهِ a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him
(there) came جَاءَ when إِذَا (so it was) till حَتَّى a lasting مُقِيمٌ ﴿٣٩﴾
أَمْرُنَا Our Command وَفَارَ and gushed forth التَّنُّورُ the oven قُلْنَا
a زَوْجَيْنِ each كُلِّ of therein فِيهَا carry احْمِلْ We said
إِلَّا and your family وَأَهْلَكَ two (male and female) اثْنَيْنِ pair
against whom عَلَيْهِ has already gone forth سَبَقَ him مَنْ except
الْقَوْلُ the Word وَمَنْ those who ءَامَنَ and those who ءَامَنَ and not وَمَا
believed مَعَهُ with him إِلَّا except قَلِيلٌ ﴿٤٠﴾ a few

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَعَلْنَا بِهَا مَآرِجَ فُلٍّ وَمَوْجِئًا لِّلْعُقُودِ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾ (١١) وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرَكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿١٢﴾

﴿وَقَالَ ارْكَبُوا فِيهَا﴾ and he (Noah) said ﴿بِسْمِ اللَّهِ﴾ Name of Allah (of) Allah ﴿جَعَلْنَا بِهَا مَآرِجَ فُلٍّ﴾ (will be) its moving course ﴿وَمَوْجِئًا لِّلْعُقُودِ﴾ (is) my Lord ﴿إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾ Most Merciful Oft-Forgiving ﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ﴾ so it (the ship) sailed with them amidst the waves like mountains ﴿وَنَادَىٰ نُوحٌ ابْنَهُ﴾ and called out Noah to his son ﴿وَبْنَىٰ أَرَكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ﴾ O my son! Embark with us and be not with the disbelievers

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî) 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

﴿قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ﴾ (١٣) وَقِيلَ يَتَّارِضْ أَرْضُ اللَّهِ وَمَا عَلَيْكَ مِنْ سَمَاءٍ أَلْقَىٰ بِهَا الْمَاءَ ۚ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

﴿قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ﴾ I will betake myself to a mountain it will save me from the water ﴿قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ﴾ (there is) no saviour this day except him on whom the Decree of Allah is ﴿وَحَالَ بَيْنَهُمَا الْمَوْجُ﴾ He has mercy and came between them in the wave ﴿فَكَانَ مِنَ الْمُغْرَقِينَ﴾ so he (the son) was among the drowned ﴿وَقِيلَ يَتَّارِضْ أَرْضُ اللَّهِ وَمَا عَلَيْكَ مِنْ سَمَاءٍ أَلْقَىٰ بِهَا الْمَاءَ ۚ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ﴾ O earth! and it was said and O sky! withhold (your rain) the water and was diminished the Decree (of Allah) and it (the ship) rested on the

with the people **لِلْقَوْمِ** away **بَعْدًا** and it was said **وَقِيلَ** Mount Judi
who are wrong-doers **الظَّالِمِينَ** ﴿١١﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿١١﴾ قَالَ يَسُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَلِنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْكَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿١٣﴾

وَنَادَى and called **نُوحٌ** Noah **رَبَّهُ** his Lord **فَقَالَ** and said **رَبِّ** my family **أَهْلِي** (is) of **مِنْ** my son **ابْنِي** verily **إِنَّ** O my Lord! **وَأَنْتَ** and certainly **وَعْدَكَ** Your Promise **الْحَقُّ** (is) true **وَأَنْتَ** and **أَحْكَمُ** You (are) the Most Just **الْحَاكِمِينَ** (of) the judges **قَالَ** He **يَسُوحُ** said **إِنَّهُ** O Noah! **لَيْسَ** surely he **مِنْ** (is) not **أَهْلِكَ** of your family **عَمَلٌ** verily he **غَيْرُ** his work **صَالِحٍ** (is) not **فَلَا** righteous of which **تَسْتَلِنِ** so not **مَا** ask of Me **لَيْسَ** what **لَكَ** you have **بِهِ** of which **عِلْمٌ** knowledge **إِنِّي** I **أَعِظُكَ** admonish you **أَنْ** lest **تَكُونَ** he (Noah) said **قَالَ** the ignorant **الْجَاهِلِينَ** (one) of **مِنْ** you be **رَبِّ** O my Lord! **إِنِّي** I **أَعُوذُ** verily I **بِكَ** seek refuge **أَنْ** with You **أَسْأَلُكَ** I ask you **لَيْسَ** what **لِي** I have **بِهِ** of it **عِلْمٌ** and **وَلَا** knowledge **تَغْفِرْ** and unless **لِي** You forgive **وَتَرْحَمَنِي** me **أَكُنْ** I would indeed be **مِنْ** (one) of **الْخَسِرِينَ** the losers **﴿١٣﴾**

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿١٩﴾

قِيلَ it was said يٰنُوحُ O Noah اهْبِطْ come down (from the ship) بِسَلَامٍ with peace مِنَّا from Us وَبَرَكَاتٍ and blessings عَلَيْكَ on you وَعَلَىٰ and on أُمَمٍ the people مِّمَّنْ of those مَعَكَ with you وَأُمَمٌ to whom We shall grant their pleasures (for a time) and people سَنُمَتِّعُهُمْ then يَمَسُّهُمْ torment عَذَابٌ from Us (of) the غَيْبِ the news (is) of تِلْكَ a painful أَلِيمٌ ﴿١٨﴾ نُوحِيهَا which We reveal إِلَيْكَ unto you (O Muhammed) مَا nor you were كُنْتَ neither تَعْلَمُهَا knowing them أَنْتَ you وَلَا nor قَوْمُكَ your people مِنْ قَبْلِ before هَذَا this فَاصْبِرْ so be patient إِنَّ surely الْعَقِيبَةَ the (good) end لِلْمُتَّقِينَ ﴿١٩﴾ (is) for the pious

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqûn* (the pious)

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَنْتَرْتُ إِلَّا مِثْرَتَكَ ﴿٥٠﴾ يَنْقُورِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَنْقُورِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

وَإِلَىٰ and to عَادِ Ad (people) أَخَاهُمْ (We sent) their brother هُودًا Hud قَالَ He said يَنْقُورِ O my people! اعْبُدُوا Allah worship مَا not لَكُمْ you have مِنْ other إِلَهٍ god غَيْرُهُ but Him إِنَّ

nothing أنتم (do) you (do) but مَفْتُونَ ﴿٥٠﴾ invent (lies) يَنْقُومُ
 O my people! لَا not أَشْكُرُ I ask of you عَلَيْهِ for it (the Message)
 أَجْرًا reward إِنَّ not أَجْرِي (is) my reward إِلَّا but عَلَى on الَّذِي
 Him Who فَطَرَنِي created me أَفَلَا will not then? تَعْقِلُونَ ﴿٥١﴾ you
 understand وَيَنْقُومُ and O my people! أَسْتَغْفِرُوا ask forgiveness
 رَبِّكُمْ (of) your Lord ثُمَّ then تَوُوبُوا repent إِلَيْهِ to Him يُرْسِلِ He
 will send السَّمَاءَ (from the sky) rain عَلَيْكُمْ to you مَذَرًا
 abundant وَبَزِدْكُمْ and increase you قُوَّةً (in) strength إِلَى to قُوَّتِكُمْ your
 strength وَلَا so do not تَتَوَلَّوْا turn away مُجْرِمِينَ ﴿٥٢﴾ as sinners

50. And to the 'Ād (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا
 اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنْ شَهِدَ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

they said قَالُوا يَهُودُ O Hud! مَا no جِئْتَنَا have you brought us
 evidence وَمَا and shall not نَحْنُ we بِتَارِكِي leave آلِهَتِنَا our
 gods عَنْ for قَوْلِكَ saying your (mere) وَمَا and not نَحْنُ we لَكَ
 in you بِمُؤْمِنِينَ ﴿٥٣﴾ (are) believers إِنْ not نَقُولُ we say إِلَّا but
 have seized you بَعْضُ some آلِهَتِنَا (of) our gods (false
 deities) بِسُوءٍ with evil (madness) قَالَ He said إِنْ I أَشْهَدُ
 call to witness اللَّهُ Allah وَأَشْهَدُوا and bear you witness أَنِّي that I
 am بَرِيءٌ free مِمَّا from that which تُشْرِكُونَ ﴿٥٤﴾ you ascribe as
 partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِنْ دُونِهِ، فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ، إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكِيدُونِي other than Him مِنْ دُونِهِ then ثُمَّ لَا not تُنْظِرُونِ ﴿٥٥﴾ give me respite إِنِّي verily I تَوَكَّلْتُ put my trust عَلَى in اللَّهُ Allah رَبِّي my Lord وَرَبِّكُمْ and your Lord مَا and (there is) not مِنْ دَابَّةٍ a moving (living) creature إِلَّا but هُوَ He آخِذٌ has grasp بِنَاصِيَتِهَا of its forelock إِنَّ verily رَبِّي my Lord عَلَى on (is) on صِرَاطٍ Path مُسْتَقِيمٍ ﴿٥٦﴾ the Straight فَإِنْ so if تَوَلَّوْا you turn away فَقَدْ then verily أَبْلَغْتُكُمْ I conveyed مَا what أُرْسِلْتُ I was sent بِهِ with which إِلَيْكُمْ to you وَيَسْتَخْلِفُ and will make succeed رَبِّي my Lord قَوْمًا people غَيْرَكُمْ besides you وَلَا and not تَضُرُّونَهُ you will harm Him شَيْئًا in the least إِنَّ surely رَبِّي my Lord عَلَى over كُلِّ all things حَفِيفٌ ﴿٥٧﴾ (is) Guardian

55. With Him (Allâh). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ ءَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ ۗ أَلَا إِنَّ ءَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بَعْدَ لَعَادٍ قَوْمٍ هُودٍ ﴿٦٠﴾

We saved لَمَّا جَاءَ and when أَمْرُنَا Our Commandment نَجَّيْنَا Hud هُودًا and those who ءَامَنُوا believed with him مَعَهُ بِرَحْمَةٍ by a Mercy مِنَّا from Us وَنَجَّيْنَاهُمْ and We saved them مِنْ عَذَابٍ torment غَلِيظٍ ﴿٥٨﴾ a severe وَتِلْكَ and such (were) ءَادٌ (of) their رَبِّهِمْ the Signs جَحَدُوا they rejected بِآيَاتِ Ad (people)

(of) Hud  هود people

❦ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوَّمِرْ أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوَبُّوا إِلَى اللَّهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿٦٢﴾

﴿وَالِإِنِّي﴾ and to Thamud (people) أَخَاهُمْ (We sent) their brother
 صَلِيحًا Salih قَالَ He said يَنْقُومَ O my people! أَعْبُدُوا worship الله
 مَا Allah not لَكُمْ you have مِنْ other إِلَهِهٖ god غَيْرُهُ but Him هُوَ
 He أَنْشَأَكُمْ brought you forth مِنْ the earth الْأَرْضِ وَأَسْتَعْمَرَكُمْ
 you settled فِيهَا therein فَاسْتَغْفِرُوهُ so ask forgiveness of Him ثُمَّ
 then تَوْبُوا turn in repentance إِلَيْهِ to Him إِنَّ certainly رَبِّي
 Lord قَرِيبٌ (is) Near مُجِيبٌ ﴿١١﴾ Responsive قَالُوا they said
 بِصَلِيحٍ O Salih! قَدْ verily كُنْتَ you were فِيْنَا among us مَرْجُوعًا
 figure of good hope قَبْلَ هَذَا this أَتَنْهَانَا do you forbid us
 to نَعْبُدَ what مَا worship يَعْبُدُ have worshipped آبَاؤُنَا our fathers
 وَإِنَّا and verily we لَفِي (are) شَكٌّ doubt مِمَّا as to that which
 تَدْعُونَا you invite us إِلَيْهِ to it مُرِيبٌ ﴿١٢﴾ suspicious

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَنْقُورِ أَرَأَيْتُمْ إِن كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَن يَنْصُرُنِي مِنَ اللَّهِ إِن عَصَيْتُمْ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٢﴾ وَيَنْقُورِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٣﴾

قَالَ يَنْقُورِ He said قَالَ O my people! أَرَأَيْتُمْ do you see (tell me) إِن if
 كُنْتُ I am عَلَى (on) بَيِّنَةٍ a clear proof مِّن from رَبِّي my Lord
 وَءَاتَنِي me He has given مِنْهُ and رَحْمَةً a Mercy
 فَمَن who then يَنْصُرُنِي can help me مِنَ against اللَّهِ Allah إِن if
 عَصَيْتُمْ Him I were to disobey فَمَا then not تَزِيدُونَنِي you increase me
 غَيْرَ but تَخْسِيرٍ ﴿١٢﴾ in loss وَيَنْقُورِ O my people هَذِهِ and this نَاقَةُ
 she-camel (of) اللَّهُ Allah لَكُمْ (is) ءَايَةٌ a sign فَذَرُوهَا so
 leave her تَأْكُلْ to feed فِي on أَرْضِ earth اللَّهِ Allah's وَلَا and
 touch her بِسُوءٍ with evil فَيَأْخُذَكُمْ lest will seize you
 عَذَابٌ torment قَرِيبٌ ﴿١٣﴾ a near

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿١٤﴾ فَلَمَّا جَاءَ أَمْرُنَا بَنَجْنَا صَلِيحًا
 وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٥﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا
 الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِيمًا ﴿١٦﴾

enjoy تَمَتُّوْا so he said فَقَالَ but they killed her فَعَقَرُوْهَا
 days أَيَّامٍ for three ثَلَاثَةَ your homes دَارِكُمْ in فِي yourselves
 be ذَلِكَ this وَعَدُ (is) a promise غَيْرُ that will not مَكْذُوبٌ ﴿٦٥﴾
 Our Commandment أَمْرُنَا came جَاءَ so when فَلَمَّا denied
 believed ءَامَنُوا and those who وَالَّذِينَ Salih صَلِيْحًا We saved
 and from وَمِنْ from Us مِنَّا by a Mercy بِرَحْمَةٍ with him مَعَهُ
 your Lord رَبِّكَ verily إِنَّ (of) that Day يَوْمَئِذٍ the disgrace خِزْيِ
 He هُوَ الْقَوِيُّ (is) the All-Strong الْمَعِزُّ ﴿٦٦﴾ the All-Mighty وَأَخَذَ
 the awful الصَّيْحَةَ wronged ظَلَمُوا those who الَّذِينَ and overtook
 cry فَأَصْبَحُوا in فِي so they lay دِيْرِهِمْ their homes جَثِيْمٍ ﴿٦٧﴾
 prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. 67. And As-Saiyah (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ إِنَّا كَفَرْنَا بِهُمْ ۖ إِنَّا كَفَرْنَا بِكُمْ ۖ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا
 سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيفٍ ﴿٦٨﴾ فَلَمَّا رَآهُ آيْدِيَهُمْ لَا تُصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
 خِيفَةً قَالُوا لَا تَخَفْ ۖ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٦٩﴾

كَأَن لَّمْ as if لَمْ had not يَغْنَوْا they lived فِيهَا therein ۚ إِنَّا no doubt
 verily ثَمُودًا Thamud كَفَرُوا (in) disbelieved رَبَّهُمْ their Lord ۚ إِنَّا
 so بَعْدًا away لَثَمُودَ ﴿٦٨﴾ with Thamud وَلَقَدْ and verily جَاءَتْ (there)
 came رُسُلُنَا Our Messengers (angels) إِبْرَاهِيمَ Abraham (to) بِالْبُشْرَىٰ
 with glad tidings قَالُوا they said سَلَامًا greetings of peace قَالَ He
 answered سَلَامٌ greeting of peace فَمَا لَبِثَ and he hastened to أَن
 جَاءَ bring بِعِجْلٍ calf حَنِيفٍ ﴿٦٨﴾ a roasted فَلَمَّا but when رَآهُ he saw
 آيْدِيَهُمْ their hands لَا not تُصِلُ reaching إِلَيْهِ (the meal) towards it
 نَكِرَهُمْ he felt some mistrust of them وَأَوْجَسَ and conceived مِنْهُمْ
 of them خِيفَةً a fear قَالُوا they said لَا not تَخَفْ fear إِنَّا we
 أَرْسَلْنَا have been sent إِلَىٰ against قَوْمِ the people لُوطٍ ﴿٦٩﴾ (of) Lot

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءَ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَوْنِلَقَ إِلِدُ وَإِنَّا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُمْ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

وَأَمْرَاتُهُ قَائِمَةٌ and his wife قَائِمَةٌ (was) standing (there) فَضَحِكَتْ so she
 فَبَشَّرْنَاهَا so We gave her glad tidings of Isaac إِسْحَاقَ and after وَرَاءَ
 إِسْحَاقَ Isaac يَعْقُوبَ ﴿٧١﴾ (of) Jacob قَالَتْ she said يَوْنِلَقَ she said
 إِلِدُ I (am) وَأَنَا shall I bear a child while I (am) عَجُوزٌ an
 وَهَذَا old woman and this بَعْلِي (is) my husband شَيْخًا an old man
 إِنَّ هَذَا verily this لَشَيْءٌ (is) thing عَجِيبٌ ﴿٧٢﴾ a strange thing قَالُوا they
 أَتَعْجَبِينَ said do you wonder? مِنْ at أَمْرِ the Decree of (of) اللَّهُ
 رَحِمْتُ Allah the Mercy اللَّهُ (of) Allah وَبَرَكَتُهُ and His Blessings
 عَلَيْكُمْ be on you أَهْلَ O the people (family) الْبَيْتِ (of) the house
 إِنَّهُمْ surely He (Allah) حَمِيدٌ (is) All-Praiseworthy مَجِيدٌ ﴿٧٣﴾
 All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ يَتَذَكَّرُ أَعْرَضَ عَنْ هَذَا إِنَّهُمْ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَنِيبُونَ أَلَا تَتَذَكَّرُ ﴿٧٦﴾

Abraham إِبراهيمَ from عَنْ had gone away ذَهَبَ then when فَلَمَّا the glad tidings الْبُشْرَى and had reached him وَجَاءَتْهُ the fear الرُّوعُ يُجَادِلُنَا (of) Lot لوطٍ (vi) verily إِنَّ Abraham إِبراهيمَ لَحَلِيمٌ (was) used to invoke Allah with humility أَوْهٌ without doubt forbearing مُنِيبٌ (vii) (and was) repentant يَا إِبْرَاهِيمُ O Abraham أَعْرِضْ عَنْ forsake هَذَا this إِنَّهُ indeed it قَدْ verily جَاءَ has come أَمْرٌ the and verily they وَإِنَّهُمْ (of) your Lord رَبِّكَ Commandment which can not غَيْرُ a torment عَذَابٌ there will come for them مَرْدُودٌ (vi) be turned back

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). 75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وضاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ (vii) وَجَاءَهُمْ قَوْمُهُمْ يَهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُورِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (viii)

وَلَمَّا جَاءَتْ came رُسُلُنَا Our messengers (angels) لُوطًا and felt سِئَاءَ (to) Lot he was grieved وَضَاقَ on their account وَضَاقَ this (is) هَذَا and he said وَقَالَ straitened ذَرْعًا for them بِهِمْ constrained his people قَوْمُهُ and came to him وَجَاءَهُمْ a distressful عَصِيبٌ (vii) day يَهْرَعُونَ rushing إِلَيْهِ towards him وَمِنْ قَبْلُ and since قَبْلُ aforetime كَانُوا they used to يَعْمَلُونَ the السَّيِّئَاتِ crimes (sodomy) قَالَ he said يَنْقُورِ O my people! هَؤُلَاءِ here are بَنَاتِي my daughters هُنَّ (are) أَطْهَرُ purer لَكُمْ for you فَاتَّقُوا Allah الله وَلَا is my guests ضَيْفِي as regards فِي degrade me تَخْزُونِ and not مِنْكُمْ there not? رَجُلٌ among you رَشِيدٌ (viii) a single man right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and debase me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٨﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٧٩﴾
قَالُوا يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْهُفْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا إِنَّكَ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٠﴾

قَالُوا لَقَدْ they said عَلِمْتَ surely مَا you know not لَنَا we have
and بَنَاتِكَ in/of your daughters مِنْ any حَقٍّ desire/right وَإِنَّكَ and
he said قَالَ we want نُرِيدُ ﴿٧٨﴾ what مَا you know well لَنَعْلَمُ indeed you
I had لِي that أَنَّ if بَكُمْ you قُوَّةً (to overpower) strength
أَوْ (that) آوِي or I could betake myself إِلَى to رُكْنٍ
support شَدِيدٍ ﴿٧٩﴾ powerful قَالُوا they (messengers) said يَنْلُوطُ
O Lot! إِنَّا we رُسُلُ (are) the messengers (angels) رَبِّكَ
so فَأَسْرِ you إِلَيْكَ they reach لَن (from) your Lord shall not
travel بِأَهْلِكَ with your family بِقِطْعٍ in a part مِنَ of اللَّيْلِ the
night وَلَا and let not يَلْهُفْ مِنْكُمْ look back أَحَدٌ of you إِلَّا any
but أَمْرًا إِنَّكَ your wife إِنَّهُ (the punishment) it مُصِيبُهَا will
afflict her مَا what أَصَابَهُمْ will afflict them إِنَّ indeed مَوْعِدَهُمُ
the الصُّبْحُ (is) their appointed time morning أَلَيْسَ the الصُّبْحُ is not?
near بِقَرِيبٍ ﴿٨٠﴾ morning

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَاقِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُورٍ ﴿٨٢﴾ مُّسَوِّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُ ﴿٨٤﴾

فَلَمَّا جَاءَ Our Commandment came so when
 جَعَلْنَا turned it upside down and rained
 وَأَمْطَرْنَا down it
 حِجَارَةً of stones
 مِّن سِجِّيلٍ baked clay
 مَّنْضُورٍ piled up
 مُّسَوِّمَةً marked from your Lord
 عِندَ رَبِّكَ and not
 وَمَا they (are) from
 الظَّالِمِينَ the wrong-doers
 بِبَعِيدٍ far
 ﴿٨٣﴾ وَإِلَىٰ and
 مَدْيَنَ the Madyan people
 أَخَاهُ (We sent) their brother
 شُعَيْبًا Shuaib
 قَالَ He said
 يَنْقُورِ O my people! worship
 اللَّهَ Allah
 مَا not
 لَكُم you have
 مِنْ any
 إِلَهِ god
 غَيْرُهُ but Him
 وَلَا and not
 تَنْقُصُوا give short
 الْمِكْيَالَ measure
 وَالْمِيزَانَ and weight
 إِنِّي I
 أَرَبُكُمْ verily I see you
 بِخَيْرٍ in prosperity
 وَإِنِّي and verily
 أَخَافُ I fear
 عَلَيْكُمْ for you
 عَذَابَ torment
 يَوْمٍ (of) a Day
 تُحِيطُ encompassing ﴿٨٤﴾

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَنْقُورِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ يَقِيْتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعَبُ أَصْلُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَأَنْ نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

وَيَنْقُورِ and O my people! أَوْفُوا give full
 الْمِكْيَالَ measure
 وَالْمِيزَانَ and weight بِالْقِسْطِ in justice
 وَلَا and not
 تَبْخَسُوا reduce
 النَّاسَ the people
 أَشْيَاءَهُمْ their things
 وَلَا and do not
 تَعْتُوا causing
 مُفْسِدِينَ the land
 ﴿٨٥﴾ قَالُوا in
 يَشْعَبُ committing mischief
 ﴿٨٦﴾ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَأَنْ نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

(is) better خَيْرٌ (by) Allah ﷻ that which is left بَقِيَّتُ corruption
 and not وَمَا believers مُؤْمِنِينَ you are كُنْتُمْ if إِنْ for you لَكُمْ
 they said قَالُوا a guardian حَافِظٌ ﴿٨٦﴾ over you عَلَيْكُمْ I (am) أَنَا
 command تَأْمُرُكَ does your prayer? أَصَلَّوْا O Shuaib! يَسْأَلُكَ
 used to worship يَعْبُدُ what مَا we give up نَتْرُكُ that أَنْ you
 concerning فِي we do نَفْعَلُ that أَوْ or our fathers أَبَاؤُنَا
 you لَكُمْ our property مَا what نَشْتَوِي we like إِنَّكَ verily you لَآتٍ
 the right-minded الرَّشِيدُ ﴿٨٧﴾ the forbearer (are)

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَنْقُورُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى يَمِينٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَيْكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَنْقُورُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

if إِنْ do you see (tell me) أَرَأَيْتُمْ O my people! يَنْقُورُ he said قَالَ
 كُنْتُ عَلَى (on) يَمِينٍ a clear evidence مِنْ رَبِّي from رَبِّي I was (have) كُنْتُ
 وَرَزَقَنِي مِنْهُ and He has given me رَبِّي my Lord رِزْقًا
 أَنُخَالِفُكُمْ أَنْ I wish أُرِيدُ and not وَمَا a good حَسَنًا sustenance
 أَنْهَيْكُمْ عَنْهُ I forbid you أَنَا (to) مَا contradict you
 so far as مَا reform الْإِصْلَاحُ but إِلَّا I desire أُرِيدُ not إِنْ (from it)
 اسْتَطَعْتُ I am able (to the best of my power) وَمَا (is) not تَوْفِيقِي and
 تَوَكَّلْتُ in Him عَلَيْهِ from Allah بِاللَّهِ except إِلَّا my success
 وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ and unto Him وَإِلَيْهِ أُنِيبُ I repent وَيَنْقُورُ and O my people! لَا
 to my separation (anger) شِقَاقِي harm you يَجْرِمَنَّكُمْ let not
 the أَسَابَ what مَا similar to مِثْلُ befall you يُصِيبَكُمْ
 the أَسَابَ befell قَوْمَ the

people نُوح (of) Noah أو (of) Hud هُود or قَوْمَ (of) Lot لُوطِ the people قَوْمَ and not وَمَا (of) Salih صَالِحٍ people مِّنْكُمْ from you يَبْعِدُ ﴿٨٩﴾ (are) far off

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.

89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ ﴿٩١﴾ قَالَ يَنْقُورِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

وَأَسْتَغْفِرُوا رَبَّكُمْ and ask forgiveness رَبَّكُمْ (of) your Lord ثُمَّ then تُوبُوا turn in repentance إِلَيْهِ unto Him إِنَّ verily رَبِّي my Lord رَحِيمٌ Most Merciful (is) وَدُودٌ ﴿٩٠﴾ Most Loving قَالُوا they said يَشْعِيبُ O Shuaib! مَا do not نَفَقَهُ We understand كَثِيرًا much of مِمَّا what among us فِينَا we see you لَنَرِيكَ and we وَإِنَّا you say تَقُولُ what your family رَهْطُكَ were it not for وَلَوْلَا a weak (man) ضَعِيفًا لَرَجَمْنَاكَ you should certainly have stoned you وَمَا and not أَنْتَ you are عَلَيْنَا against us بَعِيزٌ ﴿٩١﴾ powerful قَالَ he said يَنْقُورِ O my people! أَعَزُّ is then my family? أَرَهْطِي? (of) more weight عَلَيْكُمْ (of) more weight and you have taken Him وَاتَّخَذْتُمُوهُ Allah اللَّهُ than مِّنْ with you away وَرَاءَكُمْ كُمْ behind your ظَهْرِيًّا backs إِنَّ رَبِّي verily my Lord مُحِيطٌ ﴿٩٢﴾ (is) sorrounding you do تَعْمَلُونَ of what بِمَا

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is

then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَيَقَوْمٍ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ
وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جَثِيمًا ﴿٩٤﴾

وَيَقَوْمٍ according to act أَعْمَلُوا and O my people! مَكَانَتِكُمْ
إِنِّي your ability عَمِلٌ and verily I am سَوْفَ acting تَعْلَمُونَ
مَن you know يَأْتِيهِ who (it is) عَذَابٌ on whom comes
يُخْزِيهِ torment and who وَمَنْ that will cover him with disgrace
هُوَ He (is) كَذِبٌ a liar وَأَرْتَقِبُوا and watch you إِنِّي verily I
مَعَكُمْ with you رَقِيبٌ ﴿٩٣﴾ (am) watching
جَاءَ and when أَمْرُنَا Our Commandment نَجَّيْنَا We saved شُعَيْبًا Shuaib
وَالَّذِينَ and those who ءَامَنُوا believed مَعَهُ with him بِرَحْمَةٍ by a Mercy
مِنَّا from Us وَأَخَذَتِ and seized الَّذِينَ those who ظَلَمُوا wronged
الصَّيْحَةَ the awful cry فَأَصْبَحُوا in فِي and they became دِيارِهِمْ their homes
جَثِيمًا ﴿٩٤﴾ prostrate (dead)

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And As-Saiha (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ ۚ كَمَا بَعِثْتُ ثَمُودَ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۚ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ
وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

كَأَن لَّمْ as if لَمْ had not يَغْنَوْا they lived فِيهَا therein أَلَا so بُعْدًا
لِّمَدْيَنَ away with مَدْيَنَ كَمَا just as بَعِثْتُ away ثَمُودَ ﴿٩٥﴾
وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَىٰ Moses بِآيَاتِنَا with
وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ a manifest إِلَىٰ to فِرْعَوْنَ

the **أَمْرُ** but they followed **فَاتَّبَعُوا** and his chiefs **وَمَلَائِكِهِ** Pharaoh
 the command **أَمْرُ** and (was) no **وَمَا** (of) Pharaoh **فِرْعَوْنَ** Command
 he will go ahead **يَرْشِدُ** rightly guided (of) Pharaoh **فِرْعَوْنَ**
 (of) Resurrection **الْقِيَمَةِ** on the Day **يَوْمَ** (of) his people **قَوْمَهُ**
 and evil **وَيَسُوءُ** the Fire **النَّارُ** and will lead them into **فَأَوْرَدَهُمْ**
 to which they are led **الْمَوْزُودُ** (is) the place **أَلْوَرْدُ** indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). 96. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ يَسُوءُ الرِّفْدُ الْمَرْفُودُ ﴿٩٦﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ
 وَحَصِيدٌ ﴿٩٧﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
 لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿٩٨﴾

وَاتَّبَعُوا and they were pursued **فِي هَذِهِ** (by) a curse **لَعْنَةً** this (life)
وَيَوْمَ and on the Day **الْقِيَمَةِ** (of) Resurrection **يَسُوءُ** how bad **الرِّفْدُ**
 (is) the gift **الْمَرْفُودُ** (is) the given **ذَلِكَ** that **مِنْ** (is) from **أَنْبَاءِ**
 the news **الْقُرَى** (of) the towns **نَقُصُّهُ** which We relate **عَلَيْكَ** unto
 you **مِنْهَا** of them **قَائِمٌ** standing (some are) **وَحَصِيدٌ** (some) and
 reaped **وَمَا** have been) **ظَلَمْنَاهُمْ** We wronged them **وَلَكِنْ**
 but **ظَلَمُوا** they wronged **أَنْفُسَهُمْ** themselves **فَمَا** so not **أَغْنَتْ**
 profited **عَنْهُمْ** them **آلِهَتُهُمُ** their gods **الَّتِي** whom **يَدْعُونَ** they
 invoked **مِنْ دُونِ** other than **اللَّهِ** Allah **مِنْ شَيْءٍ** anything **لَمَّا** when **جَاءَ**
 came **أَمْرُ** (there) the Command **رَبِّكَ** (of) your Lord **وَمَا** nor did
زَادُوهُمْ they added to them **غَيْرَ** but **تَتْبِيبٍ** destruction

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their *âliha* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ
الْآخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠١﴾ وَمَا نُوَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٢﴾

وَكَذَٰلِكَ أَخَذَ and such (of) your Lord رَبُّكَ (is) the taking أَخَذَ when
أَخَذَ He seizes الْقَرْيَ the towns (population) وَهِيَ ظَالِمَةٌ while they
(is) painful أَلِيمٌ His taking أَخَذَهُ verily إِنَّ are doing wrong
(and) severe شَدِيدٌ ﴿١٠٠﴾ (there is) that ذَٰلِكَ in indeed فِي in that لَآيَةً a sure lesson
the torment عَذَابَ fear خَاف for those who لِمَن a sure lesson
will be gathered مَّجْمُوعٌ (is) a Day يَوْمٌ that ذَٰلِكَ (of) the Hereafter
(is) together لَهُ for it النَّاسُ mankind وَذَٰلِكَ and that يَوْمٌ (is)
a Day (when) مَّشْهُودٌ ﴿١٠١﴾ witnessed (all will be present)
وَمَا and not نُوَخِّرُهُ We delay it إِلَّا but
fixed مَّعْدُودٍ ﴿١٠٢﴾ for a term

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٣﴾ فَأَمَّا الَّذِينَ شَقُوا فَيُنَادُونَ فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهيقٌ ﴿١٠٤﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٥﴾

يَوْمَ on the Day (when) يَأْتِ it comes لَا not تَكَلِّمُ shall speak
نَفْسٌ person إِلَّا except بِإِذْنِهِ by His (Allah's) Leave فَمِنْهُمْ some
among them شَقِيٌّ (will be) wretched وَسَعِيدٌ ﴿١٠٣﴾ and (others)
بlessed فَأَمَّا as for الَّذِينَ those who شَقُوا (are) wretched فِيهَا (they)
the Fire النَّارِ will be) in لَهُمْ for them فِيهَا in it زَفِيرٌ (is) sighing

وَسَهِيْقٌ ﴿١٠٥﴾ and inhaling خَالِدِينَ they will dwell فِيهَا therein مَا دَامَتِ as long as last
 the heavens السَّمَوَاتُ and the earth وَالْأَرْضُ إِلَّا except
 your Lord رَبُّكَ what شَاءَ wills رَبُّكَ your Lord إِنَّ verily رَبُّكَ your Lord
 فَعَالٌ ﴿١٠٦﴾ (is) the Doer لِمَا (of) what يُرِيدُ ﴿١٠٧﴾ He wants

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

﴿١٠٥﴾ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُوْرٍ ﴿١٠٦﴾
 فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءُ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُوْهُمْ نَصِيْبُهُمْ غَيْرَ
 مَنقُوصٍ ﴿١٠٧﴾

﴿١٠٥﴾ وَأَمَّا and as for الَّذِينَ those who سَعِدُوا (are) blessed فِيهَا (they are) blessed
 as مَا دَامَتِ therein abiding خَالِدِينَ Paradise الْجَنَّةِ will be) in
 except إِلَّا and the earth وَالْأَرْضُ the heavens السَّمَوَاتُ long as last
 ﴿١٠٦﴾ مَا what شَاءَ wills رَبُّكَ your Lord عَطَاءٌ a gift غَيْرَ without مَجْدُوْرٍ ﴿١٠٦﴾
 as to what مِمَّا doubt مِرْيَةٍ in تَكُ be لَا so not
 nothing هَٰؤُلَاءُ worship these people (pagans and polytheists) مَا
 يَعْبُدُونَ they worship إِلَّا but كَمَا as what يَعْبُدُ worshipped آبَاؤُهُمْ
 their fathers مِنْ قَبْلُ before (them) وَإِنَّا and verily We
 ﴿١٠٧﴾ مَنقُوصٍ without غَيْرَ their portion نَصِيْبُهُمْ shall repay them in full
 decrease

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ
 مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كَلَامَنَا لَيُوفِيْنَهُمْ رَبُّكَ أَعْمَلُهُمْ إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ the Book and indeed We gave موسى (Moses) and had it not been فَخْتَلَفَ but differences arose فِيهِ therein وَلَوْلَا that had gone forth before رَبِّكَ a Word سَبَقَتْ your Lord لَقَضَى (the case) would have been judged بَيْنَهُمْ between them وَإِنَّهُمْ (are) in لَفِي and indeed they وَابْتِغَاءً مُبِينًا concerning it (this Quran) وَإِنَّكَ and verily وَإِنَّكَ suspicious مُبِينًا (when) لَمَّا each (of them) لَيُؤْفِقُنَّمْ will repay them in full رَبُّكَ your Lord أَعْمَلَهُمْ their works إِنَّهُمْ surely He بِمَا of what يَعْمَلُونَ they do (is) All-Aware خَبِيرٌ

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَاسْتَقِيمْ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّكُمْ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١١﴾ وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِنْ أَيْلٍ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٢﴾

فَاسْتَقِيمْ as كَمَا so stand you (Muhammad) firm and straight أَمَرْتُ turn in repentance تَابَ and those who وَمَنْ you are commanded مَعَكَ (unto Allah) with you وَلَا and not تَطْغَوْا transgress إِنَّكُمْ of what تَعْمَلُونَ verily He بِمَا (is) All-Seer بَصِيرٌ (is) All-Seer وَلَا do wrong ظَلَمُوا those who الَّذِينَ toward إِلَى incline تَرْكَبُوا and not فَتَمَسَّكُمْ lest should touch you النَّارُ the Fire وَمَا and not لَكُمْ you have مِنْ دُونِ other than اللَّهُ Allah مِنْ any أَوْلِيَاءَ protectors ثُمَّ لَا then لَا تُنصَرُونَ not تُنصَرُونَ you would be helped وَأَقِمِ and offer الصَّلَاةَ perfectly طَرَفَى prayers (of) the day النَّهَارِ at the two ends أَيْلٍ of the night the night الْحَسَنَاتِ verily إِنَّ the night أَيْلٍ of the night الْحَسَنَاتِ the good deeds يُذْهِبْنَ remove السَّيِّئَاتِ the evil deeds ذَلِكَ that ذِكْرَى (is) a reminder لِلذَّاكِرِينَ (is) a reminder for the mindful

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. 114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٣﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهَوَّتْ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٤﴾

وَأَصْبِرْ and be patient فَإِنَّ for verily Allah لا not يُضِيعُ loses أَجْرَ the reward الْمُحْسِنِينَ ﴿١١٣﴾ (of) the good-doers فَلَوْلَا if not كَانَ there among the generations الْقُرُونِ مِنْ had been قَبْلِكُمْ before you أُولُوا (having) بَقِيَّةَ wisdom يَتَهَوَّتْ prohibiting (others) عَنِ from الْفَسَادِ mischief (corruption) فِي in الْأَرْضِ the earth إِلَّا but قَلِيلًا a few مِمَّنْ of those whom أَنْجَيْنَا We saved مِنْهُمْ from among them وَاتَّبَعَ and pursued الَّذِينَ those who ظَلَمُوا did wrong مَا what أُتْرِفُوا they were provided with good things فِي in it وَكَانُوا and they were مُجْرِمِينَ ﴿١١٤﴾ sinners

115. And be patient; verily, Allâh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْإِنْسِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

وَمَا and not كَانَ would رَبُّكَ your Lord لِيُهْلِكَ destroy الْقُرَىٰ the towns بِظُلْمٍ wrongfully وَأَهْلُهَا while their people مُصْلِحُونَ ﴿١١٧﴾

your Lord رَبُّكَ had so willed شَاءَ and if وَلَوْ (were) right-doers
 لَجَعَلَ He could surely have made nation أُمَّة mankind أُمَّة وَاحِدَةً
 one وَلَا but not يَزَالُونَ they will cease مُخْتَلِفِينَ ﴿١١٨﴾ to disagree
 your رَبُّكَ has bestowed His Mercy رَحِمَ him on whom مَنْ except
 and shall وَلِذَلِكَ Lord and for that خَلَقَهُمْ He created them وَنَمَتَ
 surely I كَلِمَةُ the Word رَبِّكَ (of) your Lord لَاَمَلًا (of) your Lord
 shall fill جَهَنَّمَ Hell مِنْ with أَلْحِنَّةَ jinn وَالنَّاسِ and men أَجْمَعِينَ ﴿١١٩﴾
 all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. 118. And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

وَكُلًّا and all that نَقُصُّ We relate عَلَيْكَ to you مِنْ of أَنْبَاءِ the news
 الرُّسُلِ the Messengers مَا (of) the مَا (is) that نُثَبِّتُ We may make strong
 and firm بِهِ thereby فُؤَادَكَ your heart وَجَاءَكَ and has come to
 you فِي in هَذِهِ this الْحَقُّ the truth وَمَوْعِظَةٌ as well as an
 admonition وَذِكْرٌ and a reminder لِلْمُؤْمِنِينَ ﴿١٢٠﴾ for the believers وَقُلْ
 and say لِلَّذِينَ to those who لَا do not يُؤْمِنُونَ believe أَعْمَلُوا act عَلَىٰ
 according to مَكَانَتِكُمْ your ability إِنَّا We (are) عَمِلُونَ ﴿١٢١﴾
 acting (in our way) وَانظُرُوا and you wait إِنَّا We (too) مُنظِرُونَ ﴿١٢٢﴾
 waiting (are) وَلِلَّهِ (belongs) Allah and to غَيْبُ the Unseen السَّمَوَاتِ
 (of) the heavens وَالْأَرْضِ and the earth وَإِلَيْهِ and to Him يُرْجَعُ
 return الْأَمْرُ all of it كُلُّهُ so worship Him فَاعْبُدْهُ
 (O Muhammad) وَتَوَكَّلْ and put your trust عَلَيْهِ in Him وَمَا

you ^(١٢٧) تَعْمَلُونَ (of) what عَمَّا unaware بِغَيْرِ your Lord رَبُّكَ is not (people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. And you wait ! We (too) are waiting." 123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيَّةَ ءَايَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

الرَّيَّةَ Alif-Lam-Ra these ءَايَاتِ (of) الْكِتَابِ (are) the Verses the Clear Book ﴿١﴾ إِنَّا the Clear Book have sent it down أَنْزَلْنَاهُ verily We قُرْآنًا عَرَبِيًّا as an Arabic Quran لَعَلَّكُمْ so that you تَعْقِلُونَ ﴿٢﴾ نَحْنُ We understand relate عَلَيْكَ (O Muhammad) أَحْسَنَ the best الْقَصَصِ (of) stories بِمَا أَوْحَيْنَا through what ءَايَاتِ and though هَذَا of this الْقُرْآنَ Quran وَإِنْ Kُنْتَ you were مِنْ قَبْلِهِ before this لَمِنَ among الْغَافِلِينَ ﴿٣﴾ إِذْ heedless قَالَ (remember) when يُوسُفُ Joseph لِأَبِيهِ to his father يَا أَبَتِ O my father! إِنِّي I رَأَيْتُ verily I أَحَدَ I saw (in a dream) عَشَرَ eleven كَوْكَبًا stars وَالشَّمْسَ and the sun وَالْقَمَرَ and the moon رَأَيْتُهُمْ I saw them لِي to me سَاجِدِينَ ﴿٤﴾ prostrating themselves

Sûrat 12. Yûsuf [(Prophet) Joseph]

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. 3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٦﴾ وَكَذَلِكَ
يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٧﴾

قَالَ he said يَبْنَىٰ O my son! لَا not تَقْصُصْ relate رُءْيَاكَ your
vision عَلَىٰ to إِخْوَتِكَ your brothers فَيَكِيدُوا lest they should
plot لَكَ against you كَيْدًا a plot إِنَّ verily الشَّيْطَانَ Satan
لِلْإِنْسَانِ to man عَدُوٌّ enemy مُّبِينٌ ﴿٦﴾ (is) an open
يَجْنِيكَ you will choose you رَبُّكَ your Lord وَيُعَلِّمُكَ and teach you
(from) تَأْوِيلِ interpretation الْأَحَادِيثِ (of) dreams (and other things)
وَيُتِمُّ perfect and نِعْمَتَهُ His Favour عَلَيْكَ on you وَعَلَىٰ and on آلِ
the offspring يَعْقُوبَ (of) Jacob كَمَا just as أَتَمَّهَا He perfected it
on أَبَوَيْكَ your two fathers مِن قَبْلُ aforetime إِبْرَاهِيمَ Abraham وَإِسْحَاقَ and
إِنَّ Isaac verily رَبُّكَ your Lord عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿٧﴾
All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

﴿٧﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلَّسَّالِينَ ﴿٨﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَيُّكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٠﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١١﴾

﴿٧﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلَّسَّالِينَ ﴿٨﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَيُّكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٠﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١١﴾

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are '*Usbah* (a strong group). Really, our father is in a plain error. 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالُوا يَبْنَآبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَمَن نَّصْحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيِّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

قَالُوا they said يَا أَبَانَا O our father! مَا why لَكَ you لَا not تَأْمَنَّا
 trust us عَلَى with يُوْسُفَ Joseph وَإِنَّا when we are indeed لَهُ his
 لَنُصِِّحُوْنَ ﴿١١﴾ well-wishers أَرْسِلْهُ send him مَعَنَا with us غَدًا
 tomorrow يَرْتَعْ to enjoy himself وَيَلْعَبْ and play وَإِنَّا and verily
 لَهُ we لَمَّا of him لَحَافِظُونَ ﴿١٢﴾ will take care قَالَ He (Jacob) said إِنِّي
 truly I لَيَحْزُنُنِيْ that أَن it saddens me تَذْهَبُوا you should take away
 بِهِ him وَأَخَافُ and I fear أَن lest يَأْكُلَهُ should devour him الذِّئْبُ
 a wolf وَأَنْتُمْ while you عَنْهُ of him غَافِلُونَ ﴿١٣﴾ (are) careless قَالُوا
 they said لَئِنْ if أَكَلَهُ devours him الذِّئْبُ a wolf وَنَحْنُ while we
 عَصَبَةٌ (are) a strong group إِنَّا surely we إِذَا then لَنُخَسِرُونَّ ﴿١٤﴾
 (are) the losers فَلَمَّا so when ذَهَبُوا they went away بِهِ with him
 وَأَنْتُمْ and they all agreed أَن to يَجْعَلُوْهُ put him down فِيْ in غِيْبَتِ the
 bottom الْجُبِّ (of) the well وَأَرْحَمْنَا and We revealed إِلَيْهِ to him
 لَنُنَبِّئَهُمْ indeed you shall (one day) inform them of their affair
 هَذَا this وَهُمْ when they لَا not يَشْعُرُونَ ﴿١٥﴾ know (you)

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَاءَ وَآبَاهُمُ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ
 وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

وَجَاءَ وَآبَاهُمُ and they came to عِشَاءً their father in the early part of
 يَبْكُونَ the night ﴿١٦﴾ قَالُوا weeping يَا أَبَانَا O our father إِنَّا
 ذَهَبْنَا verily we نَسْتَبِقُ racing with one another وَتَرَكْنَا
 وَأَكَلَهُ our belongings by مَتَاعِنَا Joseph عِنْدَ we left

devoured him الذئبُ a wolf وَمَا not and أَنْتَ you يَمْؤُمِينَ truthful we are كُنَّا even when وَلَوْ us believe
 وَجَاءُوا عَلَى and they brought قَبِيعِهِ his shirt بِدَمٍ (stained) blood
 كَذِبٍ false قَالَ he said بَلْ nay, but سَوَّلَتْ have made
 up لَكُمْ for you أَنْفُسَكُمْ your ownelves أَمْراً a tale فَصَبْرٌ so
 patience جَمِيلٌ (is) most fitting وَاللَّهُ and it is Allah (Alone)
 الْمُسْتَعَانُ Whose help can be sought عَلَى against مَا what تَصِفُونَ ﴿١٨﴾
 you assert

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَٰذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
 وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
 لَا مِرْيَئَۃَ أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ
 تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَجَاءَتْ سَيَّارَةٌ and there came
 فَأَرْسَلُوا وَارِدَهُمْ so they sent
 فَأَدْلَى دَلْوَهُ he said يَبُشْرَىٰ what good
 هَٰذَا news this غُلَامٌ (is) a boy وَأَسَرُّهُ بِضْعَةً as
 (was) the All-Knower عَلِيمٌ and Allah وَاللَّهُ merchandise (a slave)
 بِمَا يَعْمَلُونَ of what ﴿١٩﴾ they did وَشَرَوْهُ and they sold him
 دَرَاهِمَ Dirhams مَعْدُودَةٍ for a number وَكَانُوا and
 about him مِنْ of الزَّاهِدِينَ ﴿٢٠﴾ those not concerned
 وَقَالَ and said الَّذِي he (the man) who اشْتَرَاهُ bought
 him مِنْ from مِصْرَ Egypt لَا مِرْيَئَۃَ to his wife أَكْرَمِي make
 comfortable مَثْوَاهُ his stay عَسَىٰ maybe أَنْ that يَنْفَعَنَا he will

as a son وَلَدًا we shall adopt him نَتَّخِذُهُ or أَوْ profit us
 the land لِيُؤَسِّفَ Joseph في in الْأَرْضِ and thus
 وَلِنُعَلِّمَهُ the interpretation مِن تَأْوِيلِ الْأَحَادِيثِ that We might teach him
 (of) events وَاللَّهُ غَالِبٌ عَلَى has full power and control
 His Affairs أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا (of) men
 know يَعْلَمُونَ ﴿٢١﴾

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did. 20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَوَدَتْهُ الْمَتَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ، وَعَلَّقَتْ
 الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

his full manhood أَشُدَّهُ he attained بَلَغَ and when
 and knowledge (the حُكْمًا wisdom ءَاتَيْنَاهُ We gave him
 the الْمُحْسِنِينَ ﴿٢٢﴾ We reward نَجْزِي and thus وَكَذَلِكَ
 he هُوَ she who الْمَتَىٰ and sought to seduce him رَوَدَتْهُ good-doers
 (was) فِي in بَيْتِهَا her house عَنْ نَفْسِهِ about himself وَعَلَّقَتْ
 come on هَيْتَ and said وَقَالَتْ the doors الْأَبْوَابَ and she closed
 لَكَ O you! قَالَ he said مَعَاذَ I seek refuge in اللَّهُ إِنَّهُ Allah
 he made أَحْسَنَ (is) my master رَبِّي truly, he (your husband)
 be مَثْوَايَ agreeable my stay إِنَّهُ verily لَا will not يُفْلِحُ
 the wrong-doers الظَّالِمُونَ ﴿٢٣﴾

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come

وَلَقَدْ هَمَّتْ بِهِ، وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ، كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُمْ مِنْ عِبَادِنَا
 الْمُخَلَّصِينَ ﴿٢١﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصُهَا مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ
 بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
الْكَاذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَىٰ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ قَالَ
إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ
الْمُخَاطِبِينَ ﴿٢٩﴾

that sought to seduce رَوَدَّتْنِي it was she هِيَ he (Joseph) said قَالَ
 a witness شَهِدَ and bore witness عَنِ نَفْسِي about myself me
 his قَمِيصُهُ it be (that) كَانَتْ if إِنَّ her household أَهْلِهَا of مِّنْ
 then she speaks فَصَدَقَتْ the front قُبُلٍ from مِّنْ is torn قَدْ shirt
 but if وَإِنْ the liars الْكَاذِبِينَ (is) of مِّنْ and he وَهُوَ the truth
 the back دُبُرٍ from مِّنْ is torn قَدْ his shirt قَمِيصُهُ it be (that) كَانَ
 فَكَذَبَتْ then she has told a lie وَهُوَ and مِّنْ (is) of الْصَّادِقِينَ ﴿٢٧﴾
 his قَمِيصُهُ he (her husband) saw رَمَا so when فَلَمَّا the truthful
 (Joseph's) shirt قَدْ torn مِّنْ from دُبُرٍ the back قَالَ he said إِنَّهُ
 certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مِّنْ surely, it is
 turn أَعْرِضْ O Joseph! يُوسُفُ (is) mighty عَظِيمٌ ﴿٢٨﴾ your plot كَيْدِكُنَّ
 and ask (O woman) forgiveness وَاسْتَغْفِرِي this هَذَا from عَنْ away
 لِذُنُوبِكِ for your sin إِنَّكِ were كُنْتِ of الْخَاطِئِينَ ﴿٢٩﴾
 the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

﴿٢٦﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٢٧﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٢٨﴾

﴿٢٦﴾ وَقَالَ نِسْوَةٌ and said قَالَ the city الْمَدِينَةِ in فِي women نِسْوَةٌ the
 her young فَتْنَهَا is seeking to seduce تُرَاوِدُ (of) Al-Aziz الْعَزِيزِ wife
 he filled her شَغَفَهَا indeed قَدْ about himself عَنْ نَفْسِهِ man (slave)
 error ضَلَالٍ in فِي we see her لَرَاهَا verily إِنَّا with love حُبًّا
 of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain ﴿٢٧﴾
 and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one each كُلِّ and she gave وَآتَتْ a banquet مُنَاجَا for them
 come أَخْرَجَ and said (to Joseph) وَقَالَتْ a knife سِكِّينَا of them
 out عَلَيْهِنَّ before them فَلَمَّا then, when رَأَيْنَهُ أَكْبَرْتَهُ
 and cut (in their وَقَطَّعْنَ they exalted him (at his beauty)
 astonishment) أَيَدِيَهُنَّ their hands وَقُلْنَ and they said حَسْبُ لِلَّهِ
 Allah! مَا not هَذَا this (is) بَشَرًا a man إِنَّ none هَذَا this (is) إِلَّا
 but مَلَكٌ angel كَرِيمٌ ﴿٣١﴾ a noble

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكُونَنَّ مِنَ
 الصَّغِيرِينَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ
 الْجَاهِلِينَ ﴿٣٢﴾

قَالَتْ she said فَذَٰلِكُنَّ this is he الَّذِي whom لُمْتُنَّنِي you did blame
 I sought to رَوَدْتُهُ and indeed وَلَقَدْ about him فِيهِ me (for his love)
 seduce عَنْ نَفْسِهِ him فَاسْتَعْصَمَ but he refused وَلَئِنْ and now if لَّمْ يَفْعَلْ
 he shall certainly لَيَكُونَنَّ I order him مَا what ءَامُرُهُ he did not do
 (one) of مِنَ and will be وَلَيَكُونَنَّ الصَّغِيرِينَ ﴿٣١﴾
 السِّجْنُ O my Lord! قَالَ he said those who are disgraced
 prison أَحَبُّ (is) dearer إِلَيَّ to me مِمَّا than what يَدْعُونَنِي they invite
 me إِلَيْهِ it وَإِلَّا unless تَصْرِفْ you turn away عَنِّي from me
 كَيْدَهُنَّ their plot أَصْبُ I will feel inclined إِلَيْهِنَّ towards them وَأَكُنْ
 and be مِنَ (one) of الْجَاهِلِينَ ﴿٣٢﴾ the ignorant

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنتُهُ حَتَّى جِئَ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنتُهُ حَتَّى جِئَ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

and so answered his Lord his invocation turned away from him their plot Verily He is the All-Hearer the All-Knower then it appeared to them after what they had seen the proofs (of his innocence) to imprison him for a time and there entered with him two young men in the prison one of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the good-doers (to be) (one) of we think you

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْفَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْتِغَاءَ وَجْهِ رَبِّي هُوَ الصَّحَقُ وَيَقُوبُ مَا كَانَتْ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

قَالَ he said لَا not يَا نِيكَمَا will come to you طَعَامٌ food تَرْزُقَانِيهِ as
 of its يَا نِيكَمَا I will inform you but لَا نَبَأُكَمَا interpretation قَبْلَ it (the food) comes to
 يَا نِيكَمَا that أَنْ before يَا نِيكَمَا you ذَلِكَمَا this مِمَّا (is) of that which عَلَّمَنِي has taught me رَبِّي
 the religion مِلَّةَ I have abandoned تَرَكْتُ verily I إِنِّي my Lord قَوْمٍ (of) a people لَا
 in Allah بِاللَّهِ that believe يَوْمِنُونَ not لَا (are) كَافِرُونَ ﴿٢٧﴾ (they) هُمْ in the Hereafter
 and they بِالْآخِرَةِ وَأَتَّبَعْتُ disbelievers مِلَّةَ the religion مِلَّةَ أَبَائِي and Jacob
 and Isaac وَإِسْحَاقَ Abraham (of) my fathers وَيَعْقُوبَ we attribute any شَرِكَ that أَنْ
 for us لَنَا it is كَانَتْ not مَا partners بِاللَّهِ to Allah مِنْ شَيْءٍ anything ذَلِكَ this مِنْ (is)
 فَضْلِ the Grace اللَّهُ (of) Allah عَلَيْنَا to us وَعَلَى and to النَّاسِ not
 mankind وَلَكِنَّ but أَكْثَرُ most النَّاسِ (of) mankind لَا not يَشْكُرُونَ ﴿٢٨﴾ thank

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'ânyûn* of Egypt who were polytheists and used to worship sun and other false deities). 38. "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَصْنَعِي السِّجْنَ أَرْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٢٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ
 سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
 الَّذِينَ الْقَتْلُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

يَصْنَعِي O my two companions! السِّجْنَ (of) the prison أَرْيَابٌ (are) many lords (gods)? مُتَفَرِّقُونَ different خَيْرٌ better أَمِ or اللَّهُ the One الْقَهَّارُ ﴿٢٩﴾ the Irresistible مَا not تَعْبُدُونَ names أَسْمَاءُ but إِلَّا besides Him مِنْ دُونِهِ you worship

and سَمَّيْتُمُوهَا which you have named (forged) أَنْتُمْ you and أَبَاؤُكُمْ your fathers
 for it مَا not أَنْزَلَ Allah has sent down هِيَ for it
 but مِنْ any سُلْطَانٍ authority إِنْ (is) not الْحُكْمُ the command إِلَّا the command
 you لِلَّهِ for Allah أَمَرَ He has commanded لَا that none تَعْبُدُوا you
 the إِلَّا but إِتَاهُ Him alone ذَلِكَ that الدِّينِ (is) religion الْقَيِّمُ the
 not وَلَكِنَّ (true) straight أَكْثَرُ most النَّاسِ men لَا know يَعْلَمُونَ ﴿١٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَصْنَعِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. قُضِيَ الْأَمْرُ
 الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّه نَاجٍ مِّنْهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ
 رَبِّهِ. فَلَيْثَ فِي السِّجْنِ يَضَعُ سِنِينَ ﴿٤٢﴾

يَصْنَعِي O two companions السِّجْنِ (of) the prison أَمَّا as for أَحَدُكُمَا one of you
 فَيَسْقِي he will serve رَبَّهُ for his master خَمْرًا wine وَأَمَّا and as for
 الْآخَرُ the other فَيُصَلَّبُ he will be crucified فَتَأْكُلُ birds and will eat
 الطَّيْرُ from رَأْسِهِ his head قُضِيَ thus is the case judged
 the case الَّذِي which فِيهِ concerning it تَسْتَفْتِيَانِ ﴿٤١﴾ you
 both did inquire وَقَالَ and he said لِلَّذِي to the one whom he ظَنَّ
 knew/thought أَنَّه to be نَاجٍ saved مِّنْهُمَا of them أَذْكُرْنِي
 mention me عِنْدَ to رَبِّكَ your master (king) فَأَنْسَاهُ but made
 him forget الشَّيْطَانُ Satan ذِكْرَ to mention (it to) رَبِّهِ his
 master (king) فَلَيْثَ stayed (Joseph) he so فِي in السِّجْنِ prison يَضَعُ
 a few (more) سِنِينَ ﴿٤٢﴾ years

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيَنَّ الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ كُنْتُ لِلرُّؤْيَا نَعْبُورًا ﴿١٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿١٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيَنَّ الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ كُنْتُ لِلرُّؤْيَا نَعْبُورًا ﴿١٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿١٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾

I saw verily I the king (of Egypt) and said whom (in a dream) seven fat cows seven were devouring and seven lean ones and (seven) others green ears of corn dry O notables! explain to me my dream if it be that you are (able) for dreams to interpret they said mixed up false dreams and not we (are) in interpretation (of) dreams skilled said and the man who was released after and remembered of both of them I a period its interpretation will tell you so send me forth

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابَّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿١٧﴾

يُوسُفُ (He said) Joseph أَيْنَا O الصِّدِّيقُ the man of truth أَفْتِنَا explain to us (the dream) of سَبْعِ seven بَقَرَاتٍ cows سِمَانٍ fat يَأْكُلُهُنَّ were devouring them سَبْعُ seven عِجَافٍ lean ones وَسَبْعِ and (of) seven سُبُلَاتٍ ears of corn خَضِرٍ green وَأُخْرَ (seven) and others يَابِسَاتٍ dry لَعَلِّي that I may أَرْجِعُ return إِلَى to النَّاسِ the people لَعَلَّهُمْ so that they may يَعْلَمُونَ ﴿١٦﴾ know قَالَ (Joseph) He as usual تَزْرَعُونَ said you shall sow سَبْعَ seven سِنِينَ years دَابًّا as usual فَا and that حَصَدْتُمْ which you reap فَذَرُوهُ (the harvest) of it which سُبُلَةٍ ears إِلَّا except قَلِيلًا a little مِمَّا of it which تَأْكُلُونَ ﴿١٧﴾ you may eat

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." 47. [Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْتَصِنُونَ ﴿١٦﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِشُونَ ﴿١٧﴾ وَقَالَ الْمَلِكُ أَتُؤْتِيَنِي بِهِ؟ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿١٨﴾

ثُمَّ then يَأْتِي will come مِنْ بَعْدِ after ذَلِكَ that سَبْعٌ seven شِدَادٌ hard (years) you have laid قَدَّمْتُمْ what مَا which will devour يَأْكُلْنَ by in advance of that مِمَّا a little قَلِيلًا except إِلَّا for them لَهُنَّ which تَحْتَصِنُونَ ﴿١٦﴾ you have guarded (stored) ثُمَّ then يَأْتِي will come مِنْ بَعْدِ after ذَلِكَ that عَامٌ a year فِيهِ in which يُغَاثُ will be the people النَّاسُ have abundant rain وَفِيهِ and in which يَعْرِشُونَ ﴿١٧﴾ the king الْمَلِكُ and said وَقَالَ they will press (wine and oil) أَتُؤْتِيَنِي the king أَتُؤْتِيَنِي him فَلَمَّا but when جَاءَهُ came to him الرَّسُولُ the messenger قَالَ he (Joseph) said أَرْجِعْ return إِلَى to رَبِّكَ your lord (master) فَسْأَلْهُ what مَا and ask him بَالُ happened to النِّسْوَةِ

the women **الَّتِي** who **قَطَّعْنَ** cut **أَيْدِيَهُنَّ** their hands **إِنَّ** surely **رَبِّي** (is) Well-Aware **عَلِيمٌ** of their plot **يَكِيدُهُنَّ** my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدُّنِي يُوسُفُ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنَ حَصْحَصَ الْحَقِّ أَنَا رَوَدُّهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

he said **قَالَ** what **مَا** your affair **خَطْبُكُمْ** (was) **إِذْ** when **رَوَدُّنِي** you did seek to seduce **يُوسُفُ** Joseph **عَنْ نَفْسِهِ** about himself **قُلْنَ** the women said **حَاشَ** forbid **لِلَّهِ** Allah **مَا** not **عَلِمْنَا** we know **عَلَيْهِ** against him **قَالَتِ** said **امْرَأَتُ** the wife **الْعَزِيزِ** of (it was) I **أَنَا** the truth **الْحَقُّ** is manifest **حَصْحَصَ** now **الْقَنَ** Al-Aziz and **رَوَدُّهُ** sought to seduce him **عَنْ نَفْسِهِ** (who) about himself **وَإِنَّهُ** in order that **ذَلِكَ** the truthful **الصَّادِقِينَ** (is) surely of **لَمِنَ** he betrayed him **لِيَعْلَمَ** that (Al-Aziz) may know that **أَنِّي** I **لَمْ** not **أَخُنْهُ** that I betrayed him **بِالْغَيْبِ** in secret **وَأَنَّ** and that **اللَّهُ** Allah **لَا** not **يَهْدِي** guides **كَيْدَ** (of) the betrayers **الْخَائِنِينَ** the plot

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

﴿ وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ﴾ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ أَتُؤْثِرُ بِهِ ۖ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

﴿ وَمَا أُبْرِئُ and not أُنْزِلُ I free نَفْسِي myself إِنَّ verily the self النَّفْسَ (is) inclined لَأَمَّارَةٌ بِالسُّوءِ to evil إِلَّا except مَا when رَحِمَ my Lord رَبِّي verily إِنَّ my Lord bestows His Mercy (is) Oft-Forgiving رَحِيمٌ ﴿٥٣﴾ Most Merciful وَقَالَ and said الْمَلِكُ the king أَتُؤْثِرُ that I may attain him أَسْتَخْلِصُهُ him بِهِ bring to me to my person فَلَمَّا then when كَلَّمَهُ he spoke to him قَالَ he said إِنَّكَ verily you الْيَوْمَ this day لَدَيْنَا with us مَكِينٌ (are) high in rank أَمِينٌ ﴿٥٤﴾ and fully trusted قَالَ he said اجْعَلْنِي set me عَلَى over خَزَائِنِ the storehouses الْأَرْضِ the land (of) إِنِّي I حَفِيظٌ (will) guard (them) عَلِيمٌ ﴿٥٥﴾ with full knowledge

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَكَذَلِكَ thus مَكَّنَّا لِيُوسُفَ We gave full authority فِي to Joseph in the land الْأَرْضِ يَتَّبِعُوا to take possession مِنْهَا therein حَيْثُ as when يَشَاءُ or where نُصِيبُ We bestow بِرَحْمَتِنَا of Our Mercy مَنْ of نَشَاءُ whom لَا and not نُضِيعُ We make to be lost أَجْرُ the reward الْمُحْسِنِينَ ﴿٥٦﴾ (of) the good-doers وَلَا أَجْرُ and verily the الْآخِرَةِ reward (of) the Hereafter خَيْرٌ (is) better لِلَّذِينَ for those

مَامَنُوا who believe وَكَانُوا and used to يَتَّقُونَ ﴿٥٧﴾ fear (Allah) وَجَاءَ and they entered فَدَخَلُوا Joseph's يُوسُفُ brothers إِخْوَهُ and came عَلَيْهِ unto him فَعَرَفَهُمْ he recognized them وَهُمْ but they لَمْ recognized not ﴿٥٨﴾

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتَأْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سُرُودٌ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَلَمَّا and when جَهَّزَهُمْ he had furnished them بِجَهَّازِهِمْ with their provisions قَالَ he said أَتَأْتُونِي بِأَخٍ brother لَّكُمْ of yours أَلَا your father أَبِيكُمْ from مَنْ that I أَنِّي see you تَرَوْنَ do not وَأَنَا measure الْكَيْلَ give full أُوْفِي the best خَيْرُ and that I (am) وَأَنَا measure الْكَيْلَ you bring to me تَأْتُونِي (of) the hosts الْمُنْزِلِينَ ﴿٥٩﴾ him فَلَا there (shall be) no كَيْلَ measure لَّكُمْ for you عِندِي they said قَالُوا you shall come near me تَقْرَبُونِ ﴿٦٠﴾ سُرُودٌ we shall try to get permission عَنْهُ for him أَبَاهُ (from) his father وَإِنَّا shall do it لَفَاعِلُونَ ﴿٦١﴾ and verily we

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

وَقَالَ لِفَتِيِّنِهِ اجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

وَقَالَ لِفَتِيِّنِهِ to put اجْعَلُوا his servants and he (Joseph) told so that they might لَعَلَّهُمْ their bags رِحَالِهِمْ into في their money they go back انْقَلَبُوا when إِذَا know it to أَهْلِهِمْ they return رَجَعُوا in order that they might لَعَلَّهُمْ people come back ﴿٦٢﴾ فَلَمَّا they returned إِلَى to أَبِيهِمْ their father قَالُوا said from يَا أَبَانَا O our father! مُنِعَ has been prevented/held us الْكَيْلُ measure of grain فَأَرْسِلْ so send نَكْتَلْ brother with us أَخَانَا and truly we وَإِنَّا we shall get our measure ﴿٦٣﴾ لَحَافِظُونَ are guardians قَالَ he said ءَامَنُكُمْ I can I entrusted to أَمِنُكُمْ as كَمَا except him عَلَيْهِ entrust to you but Allah (on) أَخِيهِ his brother مِنْ قَبْلُ aforetime فَاللَّهُ (is) Most أَرْحَمُ and He وَهُوَ to guard حَافِظًا (is) the Best خَيْرٌ of those who show mercy ﴿٦٤﴾ الرَّاحِمِينَ Merciful

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَلَمَّا فَتَحُوا and when they opened مَتَاعَهُمْ their bags وَجَدُوا found بِضَعَتَهُمْ their money رُدَّتْ had been returned إِلَيْهِمْ to قَالُوا they said يَا أَبَانَا O our father مَا what نَبْغِي can we

has been returned رُدَّتْ our money بِضَاعَتَنَا this desire هَٰذِهِ
 and وَنَحْفَظُ our family أَهْلَنَا and we shall get food for to us
 and add more وَنَزِدَاؤُ our brother أَخَانَا we shall guard
 quantity كَيْلٌ this (of) camels' load ذَلِكَ بِعِيرٍ measure
 with أَرْسِلُهُ I will not لَنْ he said قَالَ (is) easy
 a solemn oath مَوْثِقًا you give to me تُوْتُونِ until حَتَّى
 that you will bring back to me لَأَأْتِيَنَّ Allah's Name اللَّهُ (from) in
 him إِلَّا unless أَنْ (that) يُحَاطَ surrounded (are) بِكُمْ
 themselves فَلَمَّا and when مَاتُوهُ they gave him مَوْثِقَهُمْ their
 solemn oath قَالَ he said اللَّهُ Allah عَلَى over مَا what نَقُولُ we
 (is) Trustee وَكَيْلٌ ﴿١٦﴾ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا
 لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
 مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يَعْلَمُونَ ﴿١٨﴾

وَقَالَ يَبْنَئِي and he said قَالَ O my sons! لَا do not تَدْخُلُوا enter مِنْ by
 بَابٍ gate وَاحِدٍ one وَادْخُلُوا but enter مِنْ by أَبْوَابٍ gates مُتَفَرِّقَةٍ
 different وَمَا أُغْنِي عَنْكُمْ I avail عَنْكُمْ you مِنَ اللَّهِ against اللَّهُ
 Allah مِنْ any شَيْءٍ thing إِنْ verily أَلْحَكُمُ the decision (rests) إِلَّا
 only لِلَّهِ with Allah عَلَيْهِ in Him تَوَكَّلْتُ I put my trust وَعَلَيْهِ
 in Him فَلْيَتَوَكَّلِ let put their trust الْمُتَوَكِّلُونَ ﴿١٧﴾ all those that put
 trust وَلَمَّا and دَخَلُوا they entered مِنْ حَيْثُ from where أَمَرَهُمْ

ordered them أَبَوْهُمْ their father مَا did not كَانَ (was) يُعْنِي the least عَنْهُمْ it avail مِنْ them against اللَّه Allah in شَيْءِ the least
 إِلَّا but حَاجَةً it was a need فِي نَفْسِ (of) inner-self يَعْقُوبَ Jacob's
 قَضَاهَا which he discharged وَإِنَّهُ and verily he لَدُوْهُ was endowed
 عَلَيْهِ with knowledge لَمَّا because عَلَّمْنَاهُ We had taught him وَلَكِنَّ
 but أَكْثَرَ النَّاسِ most men لَا not يَعْلَمُونَ ﴿٦٨﴾ know

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا
 جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا
 عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾ قَالُوا تَفْقَدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

وَلَمَّا and when دَخَلُوا they went in عَلَى Joseph يُوسُفَ before
 and said ءَاوَىٰ he betook إِلَيْهِ to himself أَخَاهُ his brother قَالَ and said
 إِنِّي أَنَا I (am) أَخُوكَ your brother فَلَا so not تَبْتَئِسْ grieve
 so when لَمَّا to do ﴿٦٩﴾ they used كَانُوا for what
 with their provision جَهَّزَهُمْ he had furnished them forth بِجَهَّازِهِمْ
 his brother's جَعَلَ the bowl السِّقَايَةَ فِي into رَحْلِ أَخِيهِ bag
 ثُمَّ then أَذَّنَ cried مُؤَذِّنٌ أَتَتْهَا O you آلُيَرُ (in) the caravan
 إِنَّكُمْ surely you لَسَرِقُونَ ﴿٧٠﴾ (are) thieves قَالُوا they said وَأَقْبَلُوا
 that you عَلَيْهِمْ turning towards مَاذَا what is it? تَفْقَدُونَ ﴿٧١﴾
 the bowl صَوَاعَ we have lost تَفْقَدُ they said قَالُوا have lost
 it الْمَلِكِ (of) the king وَلِمَن جَاءَ and for him بِهِ who produces
 حِمْلُ (is) a load بَعِيرٍ (of) camel وَأَنَا and I بِهِ by it زَعِيمٌ ﴿٧٢﴾ will
 be bound

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?"

72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٢﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٣﴾ قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٤﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

قَالُوا they said تَاللّٰهِ by Allah لَقَدْ indeed عَلِمْتُمْ you know مَا the land جِئْنَا we came لِنُفْسِدَ to make mischief فِي in الْأَرْضِ the land وَمَا and not كُنَّا we سَارِقِينَ ﴿٧٢﴾ (are) thieves قَالُوا they said فَمَا then جَزَاؤُهُ the penalty of him إِنْ (shall be) if كُنْتُمْ you كَاذِبِينَ ﴿٧٣﴾ (are) liars قَالُوا they said جَزَاؤُهُ his penalty مَنْ who وَجِدَ who is his رَحْلِهِ in it is found فَهُوَ then it جَزَاؤُهُ his كَذَلِكَ thus نَجْزِي we punish الظَّالِمِينَ ﴿٧٤﴾ the wrong-doers فَبَدَأَ (the search) so he began بِأَوْعِيَتِهِمْ in their bags قَبْلَ before وِعَاءِ the bag أَخِيهِ (of) his brother ثُمَّ then اسْتَخْرَجَهَا thus he brought it out مِنْ of وِعَاءِ bag أَخِيهِ his brother's كَذَلِكَ his brother's كِدْنَا We plan لِيُوسُفَ did Joseph مَا for not كَانَ he could لِيَأْخُذَ he take أَخَاهُ his brother فِي by دِينِ the law الْمَلِكِ the king إِلَّا (of) except أَنْ that يَشَاءَ Allah willدَ نَرْفَعُ We raise دَرَجَاتٍ degrees مَّنْ whom نَشَاءُ We will وَفَوْقَ but over كُلِّ all ذِي those endowed with عِلْمٍ knowledge عَلِيمٌ ﴿٧٦﴾ (is) the All-Knowing

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yûsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yûsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn*

we should take **تَأْخُذَ** that **أَنَّ** Allah **اللَّهُ** forbid **مَعَاذَ** he said **قَالَ**
 our property **مَتَّعَنَا** we found **وَجَدْنَا** him **مَنْ** (anyone) but **إِلَّا**
عِنْدَهُ with him **إِنَّا** indeed we **إِذَا** then **لَطَلِمُوكَ** (should be) **﴿٧٩﴾**
 of him **مِنْهُ** they despaired **أَسْتَيْسَسُوا** so when **فَلَمَّا** wrong-doers
خَلَصُوا they held a conference **فِيئًا** in private **قَالَ** said **كَبِيرُهُمْ**
 that **أَنْتَ** know you **تَعْلَمُوا** did not **أَلَمْ** the eldest among them
 an oath **مَوْثِقًا** from you **عَلَيْكُمْ** took **أَخَذَ** indeed **قَدْ** your father **أَبَاكُمْ**
مِنْ in **اللَّهُ** Allah's Name **وَمِنْ قَبْلُ** and before **مَا** this **فَرَطْتُمْ** you
 therefore will **فَلَنْ** Joseph **يُوسُفَ** with **فِي** did fail in your duty
 me **لِي** permits **بِأَذْنِ** until **حَتَّى** this land **الْأَرْضَ** I leave **أَبْرَحَ** never
أَبِي my father **أَوْ** or **يَحْكُمُ** decides **اللَّهُ** Allah **لِي** my case **وَهُوَ** and
 of the judges **الْمُرْكَبِينَ** (is) the Best **خَيْرُ** He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges."

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ سَرَقْتَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨٠﴾
 وَشَلَّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨١﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٢﴾

O our **يَا أَبَانَا** and say **فَقُولُوا** your father **إِلَى** to **أَبِيكُمْ** return **أَرْجِعُوا**
 and not **وَمَا** has stolen **سَرَقَ** your son **أَبْنَكَ** verily **إِنَّكَ** father
 we **عَلَّمَنَا** according to what **بِمَا** except **إِلَّا** we testify **شَهِدْنَا**
حَافِظِينَ the Unseen **لِلْغَيْبِ** we could **كُنَّا** and not **وَمَا** know
 we have **كُنَّا** where **الَّتِي** the town **الْقَرْيَةَ** and ask **وَسَلَّ** be guardians
 we **أَقْبَلْنَا** which **الَّتِي** and the carvan **وَالْعِيرَ** in it **فِيهَا** been
 (are) telling the **لَصَادِقُونَ** and indeed we **وَإِنَّا** returned **فِيهَا**
قَالَ truth **بَلْ** he said **لَكُمْ** have beguiled **سَوَّلَتْ** but **أَنْفُسُكُمْ** you
فَصَبْرٌ so patience **جَمِيلٌ** (into) something **أَمْرًا** your ownelves

bring to يَأْتِينِي will أَن Allah الله maybe عَسَى (is) most fitting
(is) the الْعَلِيمُ He هُوَ truly He إِنَّهُ all جَمِيعاً them بِهِمْ me
the All-Wise الْحَكِيمُ ﴿٨٢﴾ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَأسَفُ عَلَى يُوْسُفَ وَاتَّيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٢﴾ قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوْسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٣﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ وَاعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٤﴾

وَتَوَلَّى and he turned away عَنْهُمْ and from them وَقَالَ and said يَتَأسَفُ and alas myself عَلَى for يُوْسُفَ Joseph وَاتَّيَضَّتْ and were whitened عَيْنَاهُ and his eyes مِنَ because of الْحُزَنِ the sorrow فَهُوَ that he كَظِيمٌ ﴿٨٢﴾ you will تَفْتَوْا by Allah تَاللَّهِ they said قَالُوا was suppressing تَذْكُرُ never cease remembering يُوْسُفَ Joseph حَتَّى until تَكُونَ you be حَرَضًا or until weak with old age أَوْ you become مِنَ of الْهَالِكِينَ ﴿٨٣﴾ the dead قَالَ he said إِنَّمَا I only أَشْكُوا Allah to وَحْزَنِي my grief and sorrow إِلَى and to Allah وَاعْلَمُ and I know مِنَ from Allah مَا what لَا not تَعْلَمُونَ ﴿٨٤﴾ you know

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوْسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنَ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِشُ مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٥﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّجَةٍ فَاؤْفَ لَنَا الْكِيلَ

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

يَبْنَىْ O my sons! اَذْهَبُوا go you فَتَحَسَّسُوا and enquire مِن about
يُوسُفَ Joseph وَأَخِيهِ and his brother وَلَا and not تَأْتِسُوا
certainly إِنَّهُ Allah's اللَّهُ Mercy رَوْجِ of despair/give up hope
لَا no يَأْتِسُ one despairs مِن of رَوْجِ Allah's اللَّهُ Mercy إِلَّا
then when الْقَوْمُ the people الْكَافِرُونَ ﴿٨٧﴾ who disbelieve فَلَمَّا
دَخَلُوا they entered عَلَيْهِ unto him قَالُوا they said يَا أَيُّهَا O الْعَزِيزُ
a hard الرُّثْ and our family وَأَهْلَنَا has hit us ruler of the land
وَحِينًا time and we have brought بِضْعَةَ capital مُرَجَّةٍ poor فَأَوْفِ
us so pay لَنَا full measure الْكَيْلَ and be charitable وَتَصَدَّقْ عَلَيْنَا
the to us إِنَّ اللَّهَ truly اللَّهُ يَجْزِي does reward الْمُتَصَدِّقِينَ ﴿٨٨﴾
charitable قَالَ he said هَلْ do عَلِمْتُمْ you know مَا what فَعَلْتُمْ you
did يُوسُفَ with Joseph وَأَخِيهِ and his brother إِذْ when أَنْتُمْ you
(were) ignorant ﴿٨٩﴾ جَاهِلُونَ

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوا أَوَ لَمْ نَكْ لَا نَتَّ يُونُسُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ مَنَّكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾ قَالَ لَا تَأْتِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

قَالُوا they said أَوَ لَمْ نَكْ are indeed you لَا نَتَّ you are يُونُسُ Joseph قَالَ he
أَنَا I (am) يُوسُفُ Joseph وَهَذَا and this (is) أَخِي my brother
قَدْ indeed مَنَّ اللَّهُ has been Gracious اللَّهُ عَلَيْنَا to us إِنَّهُ
He مَن verily يَتَّقِ fears Allah وَيَصْبِرْ and (is) patient فَإِنَّ
surely اللَّهُ then لَا not يُضِيعُ makes to be lost أَجْرَ the

by تَالَهُو they said قَالُوا (of) the good-doers الْمُحْسِنِينَ ﴿١٠﴾ reward
 Allah لَقَدْ indeed مَا تَرَكَ Allah has preferred you عَلَيْكَ
 above us وَإِن and certainly كُنَّا we have been لَخَطِئِينَ ﴿١١﴾
 sinners قَالَ he said لَا no تَتْرِبَ عَلَيْكُمْ reproach on you الْيَوْمَ
 this day يَغْفِرُ Allah may forgive لَكُمْ you وَهُوَ and He أَرْحَمُ
 (of) those who show mercy الرَّحِيمِ ﴿١٢﴾ (is) the Most Merciful

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!"

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾ وَلَمَّا فَصَلَتِ
 الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿١٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ
 الْقَدِيمِ ﴿١٥﴾

and cast it فَأَلْقُوهُ this هَذَا with shirt of mine you go أَذْهَبُوا
 he will become عَلَى وَجْهِ أَبِي the face (of) my father يَأْتِ
 your بَصِيرًا clear-sighted/a seer وَأْتُونِي and bring to me بِأَهْلِكُمْ
 the family أَجْمَعِينَ ﴿١٣﴾ and when فَصَلَتِ and all وَلَمَّا
 caravan قَالَ أَبُوهُمْ their father إِنِّي I do indeed لَأَجِدُ
 (find) feel رِيحَ the smell يُوسُفَ (of) Joseph لَوْلَا if not أَن
 تُفَنِّدُونِ ﴿١٤﴾ you think me senile قَالُوا they said تَاللَّهِ by Allah إِنَّكَ
 certainly you لَفِي (are) in ضَلَالِكَ your error الْقَدِيمِ ﴿١٥﴾ old

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَنُبَيِّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾
 قَالُوا يَتَابَنَا أَسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
 الرَّحِيمُ ﴿٩٨﴾

فَلَمَّا then when أَن (that) جَاءَ arrived the بَشِيرُ the bearer of the glad tidings أَلْقَاهُ he cast it (the shirt) عَلَى over وَجْهِهِ his face فَارْتَدَّ so he became بَصِيرًا clear-sighted قَالَ he said أَلَمْ did not أَنُبَيِّكُمْ I say لَكُمْ to you إِنِّي verily I أَعْلَمُ know مِنَ from اللَّهِ Allah مَا that which لَا not تَعْلَمُونَ ﴿٩٦﴾ you know قَالُوا they said يَتَابَنَا O our father! أَسْتَغْفِرْ ask forgiveness لَنَا for us ذُنُوبَنَا our sins إِنَّا indeed كُنَّا we have been خَاطِئِينَ ﴿٩٧﴾ sinners قَالَ he said سَوْفَ I will أَسْتَغْفِرُ ask forgiveness لَكُمْ for you رَبِّي my Lord إِنَّهُ verily He هُوَ only He الْغَفُورُ the Oft-Forgiveness (is) الرَّحِيمُ ﴿٩٨﴾ the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " 97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَٰذَا تَأْوِيلُ رُءُوسِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

فَلَمَّا then when دَخَلُوا they entered عَلَى unto يُوسُفَ Joseph ءَاوَىٰ he took إِلَيْهِ to himself أَبَوَيْهِ his parents وَقَالَ and said ادْخُلُوا enter مِصْرَ Egypt إِن if شَاءَ wills اللَّهُ Allah ءَامِنِينَ ﴿٩٩﴾ in security وَرَفَعَ and he raised أَبَوَيْهِ his parents عَلَى to الْعَرْشِ the throne وَخَرُّوا and they fell down لَهُ before سُجَّدًا prostrate وَقَالَ and the interpretation يَتَابَتِ he said هَٰذَا this is تَأْوِيلُ

رَبِّىَ (of) my dream مِنْ of قَبْلُ before قَدْ جَعَلَهَا has made it رَبِّىَ my Lord حَقًّا come true وَقَدْ indeed أَحْسَنَ He was good لِي to me إِذْ when أَخْرَجَنِى He took me out مِنْ of السِّجْنِ the prison وَجَاءَ and brought بِكُمْ you مِنْ of الْبَدْوِ the bedouin-life مِنْ بَعْدِ after أَن نَزَعَ نَزَعًا had sown enmity الشَّيْطَانُ Satan بَيْنِي between me وَبَيْنَ and between إِخْوَتِي my brothers إِنَّ certainly رَبِّىَ my Lord لَطِيفٌ (is) the Most Kind لِمَا unto whom يَشَاءُ He wills إِنَّهُ He truly هُوَ only He الْعَلِيمُ (is) the All-Knowing الْحَكِيمُ the All-Wise ﴿٥٥﴾

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

﴿٥٥﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٥٦﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿٥٧﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٥٨﴾

﴿٥٥﴾ رَبِّ my Lord قَدْ indeed آتَيْتَنِي You have bestowed on me مِنَ of the الْمُلْكِ the sovereignty وَعَلَّمْتَنِي and taught me فَاطِرَ (of) dreams (of) السَّمَوَاتِ the Creator (are) my وَلِيِّ You أَنْتَ and the earth وَالْأَرْضِ the heavens and (in) the Hereafter الدُّنْيَا this world وَالْآخِرَةِ and (in) the Hereafter تَوَفَّنِي cause me to die مُسْلِمًا as a Muslim وَأَلْحِقْنِي and join me بِالصَّالِحِينَ ﴿٥٦﴾ with the righteous ذَلِكَ (is) this مِنْ of أَنْبَاءِ the news الْغَيْبِ (of) the Unseen نُوحِيهِ (of) the Unseen which We reveal إِلَيْكَ to you وَمَا and they arranged أَمْرَهُمْ their plan together وَهُمْ they يَمْكُرُونَ ﴿٥٧﴾ were plotting وَمَا and not أَكْثَرُ most النَّاسِ (of) mankind وَلَوْ even if حَرَصْتَ you desire (it) eagerly بِمُؤْمِنِينَ ﴿٥٨﴾ will believe

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٣﴾ وَكَأَيِّنْ مِنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٤﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٥﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَتَىٰ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٦﴾

وَمَا and not تَسْأَلُهُمْ you ask of them عَلَيْهِ for it مِنْ any أَجْرٍ
a reminder and an advice ذِكْرٌ but إِلَّا it (is) هُوَ not إِنَّ reward
لِلْعَالَمِينَ ﴿١٠٦﴾ unto the worlds وَكَأَيِّن and how many مِنْ (from) آيَةٍ
a sign فِي in السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth يَمْشُونَ
they pass عَلَيْهَا by وَهُمْ while they are عَنْهَا therefrom مُعْرِضُونَ ﴿١٠٧﴾
averse وَمَا and not يُؤْمِنُ believe أَكْثَرُهُمْ most of them بِاللهِ in
Allah إِلَّا except that وَهُمْ they مُشْرِكُونَ ﴿١٠٨﴾ attribute partners (unto
Him) أَفَأَمِنُوا do they feel secure أَنْ that تَأْتِيَهُمُ comes against them
غَشِيَةٌ covering veil مِنْ of عَذَابِ the Torment اللهُ Allah (of) أَوْ
or تَأْتِيَهُمُ comes against them السَّاعَةُ the Hour بَغْتَةً all of a sudden
وَهُمْ لَا not يَشْعُرُونَ ﴿١٠٩﴾ perceive

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Âlamîn (men and jinn). **105.** And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. **106.** And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). **107.** Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

قُلْ هَذِهِ سَبِيلِي this is my way أَدْعُو I invite unto الله Allah and whosoever with بَصِيرَةٍ sure knowledge أَنَا I and whosoever follows me اتَّبَعَنِي and Glorified and Exalted is وَسُبْحَنَ Allah and not وَمَا أَنَا I (am) of الْمُشْرِكِينَ the polytheists and مَا أَرْسَلْنَا We sent (as Messengers) مِنْ قَبْلِكَ before you but رِجَالًا men نُوْحِي We revealed إِلَيْهِمْ unto them from among أَهْلِ the people الْقُرَىٰ (of) townships أَفَلَمْ have not يَسِيرُوا travelled they in الْأَرْضِ the land فَيَنْظُرُوا and seen كَيْفَ how (were) عَاقِبَةُ was the end الَّذِينَ those who (of) مِنْ قَبْلِهِمْ (were) (of) the Hereafter الْآخِرَةِ and verily the home وَلَدَارُ before them خَيْرٌ (is) the best لِلَّذِينَ for those who اتَّقَوْا fear (Allah) أَفَلَا do not then تَعْقِلُونَ ﴿١٠٩﴾ you understand

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." 109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

the Messengers **الرُّسُلُ** gave up hope **أَسْتَيْسَسَ** when **إِذَا** until **حَتَّى** **وَعَلُّوْا** and thought **أَنَّهُمْ** that they **قَدْ كُذِّبُوا** were denied **جَاءَهُمْ** so were rescued **فَنُجِّىَ** Our help **نَصْرُنَا** then came to them can be warded off **يُرَدُّ** and not **وَلَا** We willed **نَشَاءُ** whomsoever **بِأَسْمَانَا** Our Punishment **عَنِ** from **الْقَوْمِ** the people **الْمُجْرِمِينَ** who **لَقَدْ** are sinners/criminals **كَانَ** indeed **فِي** there is **فَصَصِيهِمْ** their **عِبْرَةٌ** stories **لِّأُولِي** a lesson **الْأَلْبَابِ** for men **(of)** understanding **كَانَ** not **حَدِيثًا** it is **يُفْتَرَى** a statement **وَلَكِنْ** but **نَصْدِيقَ** (of) which **الَّذِي** a confirmation (of Allah's existing Books) **وَتَفْصِيلَ** were before it **كُلِّ** (of) every **شَيْءٍ** thing **وَهْدًى** and a guide **وَرَحْمَةً** and a Mercy **لِقَوْمٍ** for **يُؤْمِنُونَ** the people who believe

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُرْتَلِكِ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

الْمُرْتَلِكِ ءَايَاتُ الْكِتَابِ these are **يَايَاتُ** the Verses **الَّذِي** (of) the Book **وَالَّذِي** and that which **أُنْزِلَ** has been revealed **إِلَيْكَ** unto you **مِنْ** from **رَبِّكَ** your Lord **الْحَقُّ** (is) the truth **وَلَكِنَّ** but **أَكْثَرَ** most **النَّاسِ** men **لَا** not **يُؤْمِنُونَ** believe **اللَّهُ** Allah **الَّذِي** He (is)

any pillars **عَمَدٍ** without **بِغَيْرِ** the heavens **السَّمَوَاتِ** raised **رَفَعَ** Who
 the **الْعَرْشِ** above **عَلَى** He rose **أَسْتَوَى** then **ثُمَّ** that you can see **تَرَوْنَهَا**
 and the moon **وَالْقَمَرَ** the sun **الشَّمْسَ** and subjected **وَسَخَّرَ** Throne
كُلِّ each **يَجْرَى** running (its course) **لِأَجَلٍ** for a term **مُسَمًّى**
 He explains in **يُفَصِّلُ** all affairs **الْأَمْرِ** He manages **يُدَبِّرُ** appointed
 in the meeting **بِلِقَاءِ** that you may **لَعَلَّكُمْ** the Verses **الآيَاتِ** detail
 believe with certainty **تُوقِنُونَ** your Lord **رَبِّكُمْ** with

Sûrat Ar-Ra'd

(The Thunder) XIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ*. [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لِّبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣﴾

وَهُوَ **الَّذِي** and (it is) He **مَدَّ** the earth **الْأَرْضَ** spread out **وَجَعَلَ**
 and placed **فِيهَا** therein **رَوَاسِيَ** firm mountains **وَأَنْهَارًا** and rivers
وَمِنْ and of **كُلِّ** every kind **الشَّجَرَاتِ** fruits **جَعَلَ** (of) He made **فِيهَا**
 (in it) **زَوْجَيْنِ** in pairs **اثْنَيْنِ** two **يُغْشَى** He brings as a cover **الَّيْلُ**
 the night **النَّهَارُ** the day **إِنَّ** (over) verily **فِي** in **ذَلِكَ** that **لَآيَاتٍ**
 and **لِّقَوْمٍ** (there are) signs **يَتَفَكَّرُونَ** for people **وَفِي** who reflect
 in **الْأَرْضِ** the earth **قِطْعٌ** (there are) tracts **مُتَجَاوِرَاتٌ** neighbouring
 and gardens **وَجَنَّاتٌ** **مِّنْ** of **أَعْنَابٍ** vines **وَزُرُوعٌ** and green crops

growing into two or three **صِنَوَانٌ** and date-palms **وَنَخِيلٌ** (fields) one stem root for **صِنَوَانٍ** or otherwise **وَعَصْرٌ** from a single stem root **يُسْقَى** every palm **وَمَعَهُ** the same **وَجِدْرٌ** with water **يَمَّارٌ** watered **بِأَنْفَاقٍ** every palm **بَعْضُهَا** yet We make more excellent **بَعْضُهَا** some of them **عَلَى** than **بَعْضُهَا** these things **ذَٰلِكَ** in **فِي** verily **إِنَّ** eating **الْأَكْلُ** (in) **فِي** others **لَّآيَاتٍ** Signs **لِّقَوْمٍ** there are Signs **لِّقَوْمٍ** for the people **يَعْقِلُونَ** who understand

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* for people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* for the people who understand.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَوْ آءِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۖ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَقْتُ مِنْ قَبْلِهِمُ الْمَثَلَتِ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۖ

وَإِنْ تَعْجَبَ you wonder **فَعَجَبٌ** then wondrous **قَوْلُهُمْ** (is) their saying **أَءِذَا كُنَّا تُرَابًا** we are **أَوْ آءِنَّا لَفِي خَلْقٍ جَدِيدٍ** indeed (be) in a new **أُولَٰئِكَ** and they are those **الَّذِينَ كَفَرُوا** who disbelieve **بِرَبِّهِمْ** in their Lord **وَأُولَٰئِكَ** and they are those who **الْأَغْلَالُ** will have iron chains **فِي أَعْنَاقِهِمْ** (of) the Fire **أَصْحَابُ النَّارِ** dwellers **وَأُولَٰئِكَ** and they will be **هُمْ** they **فِيهَا** therein **خَالِدُونَ** will abide **وَيَسْتَعْجِلُونَكَ** and they ask **بِالسَّيِّئَةِ** you to hasten **قَبْلَ الْحَسَنَةِ** the good **وَقَدْ** and verily **خَلَقْتُ** occurred **مِنْ قَبْلِهِمْ** before them **الْمَثَلَتِ** (is) your Lord **رَبَّكَ** but verily **وَإِنَّ** exemplary punishments **لَذُو مَغْفِرَةٍ** full (of) forgiveness **لِّلنَّاسِ** for mankind **عَلَىٰ ظُلْمِهِمْ** in spite of **وَأُولَٰئِكَ** their wrong-doing **وَإِنَّ** and verily **رَبَّكَ** your Lord **لَشَدِيدُ** (is) in punishment **الْعِقَابِ** Severe

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ ۚ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

وَيَقُولُ الَّذِينَ كَفَرُوا those who disbelieve لَوْلَا why not أُنْزِلَ is sent down عَلَيْهِ to him آيَةٌ a sign مِنْ from رَبِّهِ his Lord إِنَّمَا only أَنْتَ you are مُنْذِرٌ a warner وَلِكُلِّ and to every قَوْمٍ people هَادٍ (there is) a guide ﴿٧﴾ اللَّهُ Allah يَعْلَمُ knows مَا what تَحْمِلُ what fall تَغِيضُ and by how much وَمَا female أُنْثَى every كُلُّ bears short (of their time or number) الْأَرْحَامُ the wombs وَمَا and what تَزْدَادُ they exceed وَكُلُّ every شَيْءَ thing عِنْدَهُ with Him بِمِقْدَارٍ (is) (of) the الْغَيْبِ (He is) All-Knower عَلِيمُ in (due) proportion وَالشَّهَادَةِ the Most Great الْكَبِيرُ and the seen الْمُتَعَالِ the Most High سَوَاءٌ (it is) the same (to Him) (whether) مِنْكُمْ any (who) مَنْ of you أَسَرَ conceals الْقَوْلَ (his) speech وَمَنْ (who) and (he) جَهَرَ declares openly بِهِ it وَمَنْ and whoever هُوَ (he) مُسْتَخْفٍ be hid بِاللَّيْلِ by night وَسَارِبٌ by freely بِالنَّهَارِ or goes day

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِّئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

لَهُ مُعَقِّبَتٌ for him (there are) angels in succession مِّنْ بَيْنِ يَدَيْهِ before him وَمِنْ خَلْفِهِ and behind him يَحْفَظُونَهُ they guard him مِنْ by the Command of Allah (of) Allah verily إِنَّ اللَّهَ لَا يُغَيِّرُ changes مَا بِقَوْمٍ the condition of a people حَتَّىٰ until يُغَيِّرُوا they change مَا (is) بِأَنْفُسِهِمْ what (is) in themselves وَإِذَا أَرَادَ Allah wills (there can be) no سُوءًا misfortune فَلَا for a people يَقَوْمُ Allah مَرَدٌ turning away لَهُ of it وَمَا (there is) not لَهُمْ for them مِنْ دُونِهِ besides Him مِنْ any وَالٍ ﴿١١﴾ protector هُوَ (it is) He الَّذِي as a fear (for the lightning الْبَرْقَ shows you Who يُرِيكُمْ travellers) وَطَمَعًا and as a hope (for rain) وَيُنَشِّئُ and (it is He Who brings up (or originates) the clouds السَّحَابَ الثِّقَالَ ﴿١٢﴾ heavy (with water)

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفْتٍ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكَاذِبِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

وَيُسَبِّحُ الرَّعْدُ and glorifies بِحَمْدِهِ His praises
وَالْمَلَائِكَةُ وَالْمَلَائِكَةُ (so do) the angels مِنْ because of خِيفَتِهِ His Awe
وَيُرْسِلُ الصَّوَاعِقَ and He sends فَيُصِيبُ the thunderbolts

يَهَا therewith مَنْ whom يَشَاءُ He wills وَهُمْ yet they (disbelievers) يُجَادِلُونَ dispute فِي about اللَّهِ Allah وَهُوَ He and (is) شَدِيدٌ Mighty الْحَالِ ﴿١٣﴾ in punishment لَهُ for Him (Alone) دَعْوُهُ they call (is) لَقِيقُ Truth (of) وَالَّذِينَ whom and يَدْعُونَ they invoke مِنْ دُونِهِ besides Him لَا not يَسْتَجِيبُونَ they can answer لَهُمْ like one who stretches forth كَبِشِطٍ except إِلَّا any thing يَشَاءُ them كَتَبَهُ his hands إِلَى for الْمَاءِ water لِيَبْلُغَ to reach فَاذْهُ his mouth وَمَا but not هُوَ it يَبْلُغُهُ reaches it وَمَا and is nothing دُعَاؤُهُ the invocation الْكَافِرِينَ (of) the disbelievers إِلَّا but فِي (in) ضَلَالٍ ﴿١٤﴾ an error (i.e. of no use)

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

وَلِلَّهِ (is) in السَّمَوَاتِ the heavens وَالْأَرْضِ the earth طَوْعًا willingly and كَرْهًا or unwillingly وَظِلَالُهُمْ and so do their shadows بِالْغُدُوِّ and in the mornings وَالْآصَالِ ﴿١٥﴾ and in the afternoons قُلْ (O Muhammad) رَبُّ Who مَنْ (is) the Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth قُلِ say اللَّهُ (it is) Allah قُلْ say أَفَاتَّخَذْتُمْ have you then taken مِنْ دُونِهِ (for worship) other than Him أَوْلِيَاءَ protectors لَا not يَمْلِكُونَ they have power لِأَنفُسِهِمْ for themselves نَفْعًا either for benefit وَلَا nor ضَرًّا for harm قُلْ say هَلْ are يَسْتَوِي equal الْأَعْمَى the blind وَالْبَصِيرُ and the seer أَمْ or هَلْ are تَسْتَوِي equal الظُّلُمَاتُ darkness

وَالنُّورُ and light أَمْ or جَعَلُوا do they (disbelievers) assign to
 the like of His كَخَلْقِهِم who created خَلَقُوا partners شُرَكَاءَ Allah
 to them عَلَيْهِمُ the creation أَلْخَلَقُ so that seemed alike قَسَبَهُ creation
 things قُلِ say اللَّهُ Allah خَلِيقُ the Creator كُلِّ (is) all شَيْءٍ (of) things
 وَهُوَ He is الْوَاحِدُ the One الْقَهَّارُ ﴿١٦﴾ the Irresistible

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهَا كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلُ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

أَنْزَلَ He sends down مِنَ the sky السَّمَاءِ water (rain) مَاءً
 according to their measure بِقَدَرِهَا the valleys أَوْدِيَةٌ and flows فَسَالَتْ
 that فَاحْتَمَلَ the flood السَّيْلُ but bears away زَبَدًا the foam رَابِيًا
 they يُوقِدُونَ and (also) from what وَمِمَّا mounts up to the surface
 heat عَلَيْهِ it فِي in النَّارِ the fire ابْتِغَاءَ in order to make حِلْيَةٍ
 like unto it مِثْلُهَا rises a foam زَبَدٌ utensils أَوْ or مَتَاعٍ ornaments
 (of) truth كَذَلِكَ thus يَضْرِبُ Allah does set forth (parables) الْحَقَّ Allah
 it وَالْبَاطِلُ and falsehood فَأَمَّا then as for الزَّبَدُ the foam فَيَذْهَبُ
 that جُفَاءً passes away وَأَمَّا while مَا as scum upon the banks
 which يَنْفَعُ mankind النَّاسَ benefits فَيَمْكُثُ remains فِي in الْأَرْضِ the earth
 parables كَذَلِكَ thus يَضْرِبُ Allah sets forth الْأَمْثَالَ ﴿١٧﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَيَتَنَسَّ لِلَّهِاءُ ﴿١٨﴾ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَنْذَرُكَ أَوَّلُوا الْأَلْبَابِ ﴿١٩﴾

لِلَّذِينَ اسْتَجَابُوا answered their Lord's call لِرَبِّهِمُ for those who
 (is) Paradise وَالَّذِينَ and those who لَمْ not يَسْتَجِيبُوا answered لَهُ
 Him لَوْ if أَنَّ (that) لَهُم they had مَّا in all that is فِي the earth
 together جَمِيعًا وَمِثْلَهُ and its like مَعَهُ with it لَافْتَدَوْا
 to save themselves they would offer بِهِ it أُولَٰئِكَ they
 are those لَهُمْ for whom سُوءُ (will be) the terrible الْحِسَابِ
 reckoning وَمَأْوَاهُمْ (will be) and their dwelling-place جَهَنَّمُ Hell
 and worst indeed وَيَتَنَسَّ لِلَّهِاءُ ﴿١٨﴾ (is that) place for rest shall
 he then who يَعْلَمُ knows أَنَّمَا that what أُنْزِلَ has been revealed
 unto you مِنْ from رَبِّكَ your Lord الْحَقُّ (is) the truth كَمَنْ (be)
 like him who هُوَ he أَعْمَىٰ (is) blind إِنَّمَا but it is only يَنْذَرُكَ
 the men أَوَّلُوا the أَلْبَابِ ﴿١٩﴾ (of) understanding

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقِضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

الَّذِينَ يُوَفُّونَ (of) Allah ﷻ the Covenant يَمُودُ fulfill those who
 and those who break الْيَمِثُوقُ (٢٠) the covenant وَالَّذِينَ and not
 join مَا what أَمَرَ Allah ﷻ has commanded for it أَنْ to
 be joined يُوصَلُ وَيَخْشَوْنَ and fear رَبِّهِمْ their Lord وَيَخَافُونَ and dread
 السَّوْءَ الْخَسِيسَ (٢١) reckoning وَالَّذِينَ and those who صَبَرُوا
 remain patient/persevere ابْتِغَاءَ وَجْهِ (the) Face رَبِّهِمْ
 (of) their Lord وَأَقَامُوا and offer perfectly الصَّلَاةَ prayers وَأَنفَقُوا
 spend out مِمَّا رَزَقْنَاهُمْ that which We have bestowed on them سِرًّا
 secretly وَعَلَانِيَةً and openly وَيَذَرُونَ بِالْحَسَنَةِ and they repel
 أُولَئِكَ evil هُمُ الَّذِينَ هُمْ they are those لَهُمْ عَقْبٌ end الدَّارِ (٢٢)
 is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant). 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (٢٢) سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (٢١) وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (٢٠)

جَنَّاتُ عَدْنٍ (of) Adn (Paradise) يَدْخُلُونَهَا in which they shall
 enter وَمَنْ and (also) those who صَلَحَ acted righteously مِنْ
 among آبَائِهِمْ and their fathers وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّاتِهِمْ
 their offspring وَالْمَلَائِكَةُ and angels يَدْخُلُونَ shall enter عَلَيْهِمْ
 them مِنْ كُلِّ every بَابٍ (٢٢) gate سَلَامٌ (saying) عَلَيْكُمْ
 you persevered in patience صَبَرْتُمْ for what بِمَا be upon you
 and those الدَّارِ (٢١) (is) the final عُقْبَى excellent indeed
 who يَنْقُضُونَ break عَهْدَ the Covenant ﷻ (of) Allah ﷻ after

has ^{مِنْ} what ^{مَا} and sever ^{وَيَقْطَعُونَ} its ratification ^{مِنْ} Allah ^{اللَّهُ} commanded ^{يُحْمِلُونَ} be joined ^{يُوصَلُونَ} to ^{أَنْ} for it ^{بِهِ} Allah ^{اللَّهُ} commanded ^{يُحْمِلُونَ} work mischief ^{وَيُفْسِدُونَ} in ^{فِي} the land ^{الْأَرْضِ} they are those ^{أُولَئِكَ} (is) the curse ^{الْعَنَةُ} for them ^{وَلَهُمْ} and for them ^{وَهُمْ} (is) the evil ^{سُوءٌ} home ^{الدَّارِ ٢٥}

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٥﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٢٦﴾

Allah ^{اللَّهُ} increases ^{يَبْسُطُ} the provision ^{الرِّزْقَ} for whom ^{لِمَنْ} He wills ^{وَيَقْدِرُ} and straitens (it for whom He wills) ^{وَفَرِحُوا} and they rejoice ^{بِالْحَيَاةِ} in the life ^{الدُّنْيَا} worldly ^{وَمَا} (is) nothing ^{لِشَيْءٍ} the life ^{الدُّنْيَا} worldly ^{فِي} as compared with ^{الْآخِرَةِ} the Hereafter ^{إِلَّا} but ^{مَتَعٌ} a brief enjoyment ^{وَيَقُولُ} and say ^{الَّذِينَ} those who ^{كَفَرُوا} disbelieved ^{لَوْلَا} why (is) not ^{أُنْزِلَ} sent down ^{عَلَيْهِ} to him (Muhammad) ^{آيَةٌ} a sign ^{مِنْ} from ^{رَبِّهِ} his Lord ^{قُلْ} He ^{يَضِلُّ} sends astray ^{مَنْ} whom ^{يَشَاءُ} He ^{وَيَهْدِي} wills ^{إِلَيْهِ} and guides ^{إِلَيْهِ} unto Himself ^{مَنْ} those who ^{أُنَابَ} turn to Him in repentance

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَآبٍ ﴿٣٠﴾

الَّذِينَ ءَامَنُوا those who believe and find rest قُلُوبُهُمْ their hearts بِذِكْرِ اللَّهِ (of) Allah in the remembrance تَطْمَئِنُّ (of) Allah find rest الْقُلُوبُ ﴿٢٨﴾ and work وَعَمِلُوا believe those who hearts الصَّالِحَاتِ righteous طُوبَى لَهُمْ delight/bliss (is) for them وَحُسْنُ and a beautiful مَآبٍ ﴿٢٩﴾ place of (final) return كَذَلِكَ thus أَرْسَلْنَاكَ We have sent you (O Muhammed) to أُمَّةٍ a community قَدْ passed away خَلَتْ مِنْ قَبْلِهَا before it other communities لِيَتْلُوا in order that you might recite عَلَيْهِمُ unto them الَّذِي what أَوْحَيْنَا We have revealed إِلَيْكَ to you وَهُمْ and they يَكْفُرُونَ disbelieve بِالرَّحْمَنِ in the Most Gracious قُلْ say هُوَ He رَبِّي (is) my Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ He عَلَيْهِ in Him تَوَكَّلْتُ I trust وَإِلَيْهِ and to Him مَآبٍ ﴿٣٠﴾ will be my return with repentance

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. 29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتُ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِنِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

وَلَوْ أَنَّهُمْ إِذْ أَخْرَجَهُمْ مِنْ دَارِهِمْ لَمَّا هُمْ يَكْفُرُونَ كَانُوا إِذْ أَخْرَجَهُمْ مِنْ دَارِهِمْ لَمَّا هُمْ يَكْفُرُونَ كَانُوا إِذْ أَخْرَجَهُمْ مِنْ دَارِهِمْ لَمَّا هُمْ يَكْفُرُونَ
 could be سِيرَتِ a Quran قُرْآنًا there had been أَنَّ and if
 could be قُطِعَتْ or أَوْ mountains الْجِبَالِ with it هُيْ moved
 could be كَلِمٍ or أَوْ the earth الْأَرْضِ with it هُيْ cloven asunder
 وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَسُوا اللَّهَ فَنَسِيهُمُ وَإِنَّا لَنَاقِلُونَ
 but بَلِ the dead الْمَوْتَى with it هُيْ be made to speak
 (of) all (things) جَمِيعًا the decision الْأَمْرُ (is) certainly with Allah
 أَفَلَمْ يَأْتِ الْيَهُودَ وَالنَّصَارَى نَبَاؤُنَا الْأَوَّلُ
 those who الَّذِينَ known يَأْتِيسُ have not then yet أَفَلَمْ
 He could لَهْدَى Allah اللَّهُ willed يَشَاءُ had لَوْ that أَنْ believe
 will cease يَزَالُ and not وَلَا all جَمِيعًا mankind النَّاسُ have guided
 because of بِمَا to strike them تُصِيبُهُمْ disbelieve كَفَرُوا those who
 it settles تَحُلُّ or أَوْ a disaster قَارِعَةً they did صَنَعُوا what
 until يَأْتِي comes وَعَدُ their homes حَتَّى
 لَا Allah اللَّهُ certainly إِنَّ (of) Allah اللَّهُ the Promise
 (His) Promise الْمِيعَادِ break يُخْلَفُ

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُمُ لِلَّذِينَ كَفَرُوا تَكْفُرًا ثُمَّ أَخَذْنَاهُمْ فَمَا كَانَ عِقَابِي ۖ أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظِهَرُ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۖ

وَلَقَدْ (many) Messengers رُسُلٍ were mocked اَسْتَهْزِئُ and indeed قَبْلَكَ (O Muhammad) but I granted respite فَاَمَلَيْتُ before you (O Muhammad) لِّلَّذِينَ I seized them اَخَذْتُهُمْ then ثُمَّ disbelieved كَفَرُوا to those who فَكَيْفَ (terrific) so how كَانَ عِقَابِ (My) punishment اَفَمَنْ اَفَمَنْ every كُلِّ of عَلٰی takes charge قَائِمٌ He هُوَ so who is it yet they وَجَعَلُوا it has earned كَسَبَتْ by what بِمَا soul نَفْسٍ ascribe قُلْ partners شُرَكَاءَ to Allah لِلّٰهِ name them سَمَوْهُمْ

not لَا of what بِمَا you will inform Him تَنْبِئُونَهُ or
 يَعْلَمُ He knows فِي in الْأَرْضِ the earth أَمْ (just) (is it) or بِظَاهِرٍ
 is made fair-seeming زُيِّنَ nay بَلْ false words الْقَوْلِ of مِّنْ a show
 لِلَّذِينَ to those who كَفَرُوا disbelieve مَكْرَهُمْ their plotting وَصُدُّوا
 the Right Path السَّبِيلِ from عَنْ and they have been hindered
 for لَمْ so (there is) not فَا Allah اللَّهُ sends astray يُضِلُّ and whom
 any guide مِنْ هَادٍ ﴿٣٢﴾ him

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاقٍ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

لَهُمْ عَذَابٌ for them فِي (is) a torment عَذَابٌ the life الْحَيَاةِ الدُّنْيَا (of)
 وَلَعَذَابُ the world and certainly the torment الْآخِرَةِ (of) the
 أَشَقُّ Hereafter وَمَا (is) harder لَهُمْ and not مِنْ they have against
 اللَّهُ Allâh مِن any وَاقٍ ﴿٣٤﴾ protector مَثَلُ the likeness الْجَنَّةِ the
 the الْمُتَّقُونَ have been promised وَعِدَ which (of) Paradise
 its أَنْهَارُ rivers تَجْرَى flows مِنْ تَحْتِهَا underneath it and (so is) its shade وَظِلُّهَا
 this دَائِمٌ eternal (is) provision عُقْبَى (is) the end (final destination) الَّذِينَ اتَّقَوْا (of) those who are
 (of) the الْكَافِرِينَ and the end (final destination) عُقْبَى pious
 (is) Fire النَّارُ ﴿٣٥﴾ disbelievers

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allâh. 35. The description of the Paradise which the *Muttaqûn* (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَالَّذِينَ آمَنَتْهُمْ أَلَكْتَبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابٌ ﴿٢٦﴾ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٢٧﴾

وَالَّذِينَ آمَنَتْهُمْ أَلَكْتَبَ to whom We have given and those يَفْرَحُونَ rejoice بِمَا at what أُنْزِلَ has been revealed إِلَيْكَ unto you وَمِنَ (i.e. the Quran) the الْأَحْزَابِ and (there are) among مَنْ clans/groups those who يُنْكِرُ reject بَعْضَهُمْ a part thereof قُلْ say (O Muhammad) إِنَّمَا only أُمِرْتُ I am commanded أَنْ to أَعْبُدَ Allah worship وَلَا and not أُشْرِكَ with إِلَيْهِ to join partners إِلَيْهِ Him (Alone) أَدْعُوا I call وَمَتَابٌ ﴿٢٦﴾ and to Him ﴿٢٧﴾ We have sent it (the Quran) وَكَذَلِكَ (is) my return أَنْزَلْنَاهُ and thus حُكْمًا down to be a judgement of authority عَرَبِيًّا in Arabic وَلَئِنْ were you (O Muhammad) أَتَبَعْتَ to follow أَهْوَاءَهُمْ their (vain) desires بَعْدَ after مَا what جَاءَكَ has come to you مِنَ الْعِلْمِ of the knowledge مَا not لَكَ you will have وَلِيٍّ any protector وَلَا nor وَاقٍ ﴿٢٧﴾ defender

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٢٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٢٩﴾ وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٣٠﴾

وَلَقَدْ أَرْسَلْنَا and indeed أَرْسَلْنَا We sent رُسُلًا Messengers مِنْ قَبْلِكَ before
 وَجَعَلْنَاكُمْ and We made لَكُمْ for them أَزْوَاجًا wives
 وَمَا and offspring وَرِثَةً and not كَانَ it was لِرَسُولٍ for
 بِإِذْنٍ except إِلَّا a sign بِآيَةٍ bring يَا أَيُّهَا a Messenger
 اللَّهُ Leave Allah's لِكُلِّ for each and every أَجَلٍ matter كِتَابٌ ﴿٣٨﴾
 بِإِذْنِهِ there is a Decree يَمْحُو what اللَّهُ Allah blot out يَشَاءُ He
 وَيُثَبِّتُ and confirms (what He wills) وَعِنْدَهُ and with Him
 أُمُّ الْكِتَابِ (is) the Mother (of) the Book ﴿٣٩﴾ وَإِنْ مَا and whether نُرِيدُكُمْ
 نَعِدْهُمْ (of) what أَلَّذِي part بَعْضُ We show you (O Muhammad)
 أَوْ We have promised them or نَتَوَفَّيْكُمْ cause you to die فَإِنَّمَا (is)
 only عَلَيْكَ your duty أَلْبَلَاغُ (the Message) to convey وَعَلَيْنَا and on
 Us الْحِسَابُ ﴿٤٠﴾ (is) the reckoning

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَقَبَى الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسَتْ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

أَوَلَمْ did not يَرَوْا they see أَنَّا We that نَأْتِي come to الْأَرْضَ the land
 نَنْقُصُهَا reducing it مِنْ from أَطْرَافِهَا its outlying borders وَاللَّهُ and
 يَحْكُمُ Allah judges لَا none (there is) مُعَقِّبَ to put back لِحُكْمِهِ
 (at) الْحِسَابِ (is) Swift سَرِيعٌ and He وَهُوَ His Judgement
 وَمَكَرَ and verily وَقَدْ reckoning those who الَّذِينَ did devise plots
 مِنَ قَبْلِهِمْ (were) before them فَلِلَّهِ so unto Allah الْمَكْرُ the planning
 جَمِيعًا all يَعْلَمُ He knows مَا what تَكْسِبُ earns كُلُّ every نَفْسٍ
 وَسَيَعْلَمُ person and will know الْكُفْرُ the disbelievers لِمَنْ for

whom will be عَقْبَى the good end الدَّارِ ﴿١٢﴾ (of) the Home وَيَقُولُ and say الَّذِينَ كَفَرُوا those who disbelieved لَسْتَ you is كَفَى say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not between me بَيْنِي for witness شَهِيدًا Allah بِاللهِ Sufficient وَيَبَيِّنْكُمْ (between) you وَمَنْ and whoever عِنْدَهُ he has عِلْمٌ (of) the Scripture الْكِتَابِ ﴿١٣﴾ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

سُورَةُ اِبْرَاهِيْمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

which We have أَنْزَلْنَاهُ (this is) a Book كِتَابٌ Alif-Lam-Ra الرَّ in order that you تُخْرِجَ unto you (O Muhammad) إِلَيْكَ revealed darknesses (of الظُّلُمَاتِ from mankind النَّاسِ bring out disbelieve) إِلَى into النُّورِ light (of belief) بِإِذْنِ by leave رَبِّهِمْ (of) the All-Mighty الْعَزِيزِ the Path صِرَاطٍ to إِلَى (of) their Lord to Him لَمْ Who اللَّهُ the Praise-Worthy الْحَمِيدِ ﴿١﴾ and مَا (belongs) all that فِي (is) in السَّمَوَاتِ the heavens وَمَا and all that فِي (is) in الْأَرْضِ the earth وَوَيْلٌ and woe لِلْكَافِرِينَ to الَّذِينَ a severe شَدِيدٍ ﴿٢﴾ torment عَذَابٍ from the disbelievers يَسْتَحِبُّونَ those who prefer الْحَيَاةَ الدُّنْيَا worldly life عَلَى to

الْآخِرَةِ the Hereafter وَيَصُدُّونَ and hinder (men) from سَبِيلِ the Path
 اللَّهُ (of) Allah وَبَتَّغُونَهَا and seek therein عِوَجًا crookedness
 أُولَئِكَ they فِي (are) ضَلَالٍ straying بَعِيدٍ far

Sûrat Ibrâhîm

[(Prophet) Abraham] XIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
 وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

وَمَا أَرْسَلْنَا and not Messenger إِلَّا except
 بِلِسَانِ with the language قَوْمِهِ (of) his people لِيُبَيِّنَ in order
 لَهُمْ that he might make (the Message) clear فَيُضِلُّ then
 اللَّهُ misleads مَنْ whom يَشَاءُ He wills وَيَهْدِي and guides
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ He wills مَنْ whom يَشَاءُ
 الْحَكِيمُ ۝ the All-Wise وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى
 بِآيَاتِنَا with Our Signs أَنْ (saying) that أَخْرِجْ bring
 قَوْمَكَ your people مِنَ the ظُلُمَاتِ darknesses إِلَى into
 النُّورِ light وَذَكِّرْهُمْ and make them remember بِآيَاتِنَا the days
 اللَّهُ (of) Allah إِنَّ truly فِي ذَلِكَ therein لَآيَاتٍ (are) signs لِكُلِّ
 صَبَّارٍ patient شَكُورٍ thankful (person) ۝

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mûsâ (Moses) with Our Ayât (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكَ مِنْ رَبِّكُمْ عَظِيمٌ ۖ وَإِذْ تَأَذَّتْ رُءُوسُكُمْ وَلَكُمْ لَكْرُهُمْ لَا زِيَادَتَكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ said and (remember) when to his people أَذْكُرُوا call to mind نِعْمَةَ Allah's Favour to you إِذْ you when أَنْجَيْنَاكُمْ He delivered you from آلِ people فِرْعَوْنَ Pharaoh's يَسُومُونَكُمْ who were afflicting you with سُوءَ horrible الْعَذَابِ torment وَيَذُبُّونَ and were slaughtering أَبْنَاءَكُمْ your sons وَيَسْتَحْيُونَ and letting alive نِسَاءَكُمْ your women فِي and in ذَلِكَ (was) مِنْ trial مِنْ your Lord رَبِّكُمْ from عَظِيمٌ ﴿٧﴾ a tremendous وَإِذْ and (remember) when تَأَذَّتْ you give thanks رَبِّكُمْ your Lord if لَكُمْ your Lord proclaimed but if وَلَئِنْ I will give you more (of My Blessings) لَا زِيَادَتَكُمْ but if كَفَرْتُمْ you are thankless (i.e. disbelievers) إِنَّ My عَذَابِي verily (is) indeed Severe لَشَدِيدٌ ﴿٧﴾ Punishment

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَفُورٌ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

وَقَالَ مُوسَىٰ and said ۞ if تَكْفُرُوا you disbelieve أَنْتُمْ you
 وَمَنْ and all فِي on الْأَرْضِ earth جَمِيعًا together فَإِنَّ then verily اللَّهُ
 اللَّهُ لَغَفِيرٌ (is) All-Rich (Free of all wants) حَمِيدٌ ۞
 the news بَاتَكُمْ has not أَلَمْ Praise-Worthy
 الَّذِينَ (of) those مِنْ قَبْلِكُمْ before you قَوْمِ the people نُوحٍ (of)
 Noah وَعَادٍ and Ad وَثَمُودَ and Thamud وَالَّذِينَ and those مِنْ
 بَعْدِهِمْ after them لَا none يَعْلَمُهُمْ knows them إِلَّا but اللَّهُ Allah
 جَاءَتْهُمْ came to them رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear
 proofs فَرَدُّوا but they put أَيْدِيَهُمْ in قِي their hands أَفْوَاهَهُمْ their
 mouths (biting them from anger) وَقَالُوا and said إِنَّا verily كَفَرْنَا
 We disbelieve بِمَا in what أُرْسِلْتُمْ with ۞ you have been sent
 وَإِنَّا it and we لَفِي (are) really in شَكٍّ doubt مِمَّا as to
 what تَدْعُونَنَا you invite us إِلَيْهِ to it مُرِيبٌ ۞ suspicious

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

۞ قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُم إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَنُوتَا سُلْطٰنِ مَّبِينِ ۞

۞ قَالَتْ رُسُلُهُمْ their Messengers أَفِى what (can there be)
 اللَّهُ about شَكٌّ a doubt فَاطِرِ the Creator السَّمَوَاتِ (of) the
 heavens وَالْأَرْضِ and the earth يَدْعُوكُمْ He calls you (to Him) لِيَغْفِرَ
 that He may forgive لَكُمْ you مِنْ of ذُنُوبِكُمْ your sins
 وَيُخْرِجَكُم and give you respite إِلَىٰ a term مُّسَمًّى
 appointed قَالُوا they said إِنْ not أَنْتُمْ you are إِلَّا but بَشَرٌ
 human beings مِثْلُنَا like us تُرِيدُونَ you wish أَنْ to تَصُدُّونَا turn us

our worship used to from what away
 a clear authority then bring us fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

We said to them their Messengers to them not
 are but human beings like you but but Allah
 Allah bestows His Grace on whom He wills of
 that it is and not His slaves of
 by the authority we bring you except by the
 let put Allah (of) Allah and in Allah Permission
 for us and what (is) the believers their trust
 while that not we put our trust in Allah while
 indeed He has guided/shown us our ways and we shall certainly bear with patience
 let put Allah (Alone) Allah and in Allah you may cause us
 those who trust their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and said وَقَالَ disbelieved لِرُسُلِهِمْ their Messengers of مِّنْ surely we shall drive you out لَنُخْرِجَنَّكُمْ our land أَوْ or لَتَعُوذُنَّ you shall return فِي to مِلَّتِنَا their Lord رَبُّهُمْ (to) them so revealed فَأَوْحَىٰ religion لَنُهْلِكَنَّ the wrong-doers الظَّالِمِينَ ﴿١٣﴾ We shall destroy وَلَنُسَكِّنَنَّكُمْ the land الْأَرْضَ and indeed We shall make you dwell in مِّنْ بَعْدِهِمْ the land ذَٰلِكَ (is) this لِمَن for whoever خَافَ fears مَقَامِي and (also) standing before Me (on the Day of Resurrection) and they (the Messengers) وَأَسْتَفْتَحُوا My Threat وَعِيدِ fears and failed/remained وَخَابَ sought help and victory from Allah and every كُلُّ unsuccessful obstinate عَنِيدٍ ﴿١٥﴾ dictator arrogant

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

مِّنْ وَرَآيِهِ جَهَنَّمَ وَنُفِثَ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآيِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

مِّنْ وَرَآيِهِ behind him جَهَنَّمَ Hell (is) وَنُفِثَ مِنْ and he will be made مَّاءٍ to drink صَدِيدٍ ﴿١٦﴾ boiling festering يَتَجَرَّعُهُ He will وَلَا يَكَادُ sip it (unwillingly) يُسِغُهُ and he will find hard

from death الْمَوْتُ and will come to him وَيَأْتِيهِ swallow it
 كُلِّ every مَكَانٍ side وَمَا yet not هُوَ he بِمَيِّتٍ (will) die وَمِنْ
 (will be) a great عَذَابٌ torment غَلِيظٌ ﴿١٧﴾ and behind him
 مَثَلٌ the parable of الَّذِينَ those who كَفَرُوا disbelieved in رَبِّهِمْ
 their Lord أَعْمَلُهُمْ their works (is that) كَرَمَادٍ (are) as ashes أَشْتَدَّتْ
 day يَوْمٍ on فِي the wind الرِّيحُ with it يَهُ blows furiously
 of what مِمَّا they shall be able يَقْدِرُونَ not لَا a stormy عاصِفٌ
 كَسَبُوا they have earned عَلَى (get) to شَيْءٍ aught ذَلِكَ that هُوَ
 far away (from the Right Path) الْبَعِيدُ ﴿١٨﴾ the straying الضَّلَالُ it is

16. In front of him is Hell, and he will be made to drink boiling, festering water.
 17. He will sip it unwillingly, and he will find a great difficulty to swallow it
 down his throat, and death will come to him from every side, yet he will not die
 and in front of him, will be a great torment. 18. The parable of those who
 disbelieved in their Lord is that their works are as ashes, on which the wind blows
 furiously on a stormy day; they shall not be able to get aught of what they have
 earned. That is the straying, far away (from the Right Path).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ
 بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ
 عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾

أَلَمْ تَرَ do not تَرَ you see أَنَّ that اللَّهُ Allah خَلَقَ has created
 السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth بِالْحَقِّ with truth إِنْ if
 يَشَأْ He wills يُذْهِبْكُمْ he can remove you وَيَأْتِ and bring بِخَلْقٍ
 جَدِيدٍ creation ﴿١٩﴾ وَمَا a new and not ذَلِكَ (is) that عَلَى on اللَّهُ
 بِعَزِيزٍ ﴿٢٠﴾ Allah hard/difficult وَبَرَزُوا and they shall appear
 جَمِيعًا all فَقَالَ then will say الضُّعَفَاءُ the weak لِلَّذِينَ
 to those اسْتَكْبَرُوا (chiefs) إِنَّا verily كُنَّا we
 لَكُمْ were تَبَعًا following فَهَلْ can أَنْتُمْ you مُغْنُونَ avail عَنَّا
 us مِنْ from/against عَذَابِ Torment اللَّهِ Allah's مِنْ any شَيْءٍ
 thing قَالُوا they will say لَوْ if هَدَّيْنَا guided us اللَّهُ Allah
 لَهْدَيْنَاكُمْ We would have guided you سَوَاءٌ it is equal عَلَيْنَا on

us أَجَزَعْنَا whether we rage أَمْ or صَبَرْنَا with (those torments) bear
 patience مَا not لَنَا for us (there is) مِنْ any مِنْ مَجِيصٍ ﴿٢١﴾ place of
 refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ
 سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا
 بِمُصْرِخِكُمْ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

has been decided قُضِيَ when لَمَّا Satan الشَّيْطَانُ and will say وَقَالَ
 the matter إِنَّ the matter verily اللَّهُ Allah وَعَدَكُمْ and I promised you وَعَدَ
 a promise الْحَقُّ (of) truth وَوَعَدْتُكُمْ and I (too) promised you
 over you عَلَيْكُمْ I had كَانَ لِي and not وَمَا but I betrayed you فَأَخْلَفْتُكُمْ
 any مِنْ سُلْطَانٍ authority إِلَّا except أَنْ that دَعَوْتُكُمْ I called you
 blame me تَلُمُونِي so not فَلَا to me لِي and you responded فَاسْتَجَبْتُمْ
 وَلُومُوا but blame أَنْفُسَكُمْ yourselves مَا not أَنَا I can
 help me بِمُصْرِخِكُمْ you (can) أَنَا nor أَنَا help me إِنِّي
 you associated me as أَشْرَكْتُمُونِ what بِمَا deny كَفَرْتُ verily I
 the الظَّالِمِينَ verily إِنَّ before مِنْ قَبْلُ a partner (with Allah)
 (is) a painful أَلِيمٌ torment عَذَابٌ for them لَهُمْ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَأُدْخِلَ الَّذِينَ ءَامَنُوا those who الَّذِينَ and will be made to enter
وَعَمِلُوا and did الصَّالِحَاتِ righteous deeds جَنَّاتٍ Gardens تَجْرَى flowing
مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever
فِيهَا therein بِإِذْنِ with the Permission رَبِّهِمْ (of) their Lord تَحِيَّتُهُمْ
their greeting فِيهَا therein سَلَامٌ ﴿٢٣﴾ (will be) peace أَلَمْ do not تَرَ
you see كَيْفَ how ضَرَبَ sets forth اللَّهُ Allah مَثَلًا a parable
كَلِمَةً a word طَيِّبَةً a goodly كَشَجَرَةٍ as tree طَيِّبَةٍ a goodly
أَصْلُهَا whose root ثَابِتٌ (is) firm وَفَرْعُهَا (reach) and its branches
فِي (are) in السَّمَاءِ ﴿٢٤﴾ the sky (i.e. very high) تُؤْتِي giving
أُكْلَهَا its fruit كُلَّ all حِينٍ times بِإِذْنِ by the Leave رَبِّهَا (of) its Lord
وَيَضْرِبُ and sets forth اللَّهُ Allah الْأَمْثَالَ parables لِلنَّاسِ for mankind
لَعَلَّهُمْ remember يَتَذَكَّرُونَ ﴿٢٥﴾ in order that they may

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يُمِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

وَمَثَلُ the parable كَلِمَةٍ (of) word خَبِيثَةٍ an evil كَشَجَرَةٍ (is) tree
اجْتُثَّتْ an evil خَبِيثَةٍ that of tree
اجْتُثَّتْ uprooted مِنْ from فَوْقِ the
الْأَرْضِ surface (of) earth مَا not لَهَا having مِنْ any قَرَارٍ ﴿٢٦﴾
stability يُمِيتُ Allah اللَّهُ will keep firm الَّذِينَ Allah ءَامَنُوا those who

believe بِالْقَوْلِ with the word الثَّابِتِ that stands firm in فِي the الْحَيَوةِ the Hereafter الْآخِرَةِ and in فِي (of this) world الدُّنْيَا the life those who يَضِلُّ Allah ﷻ and will cause to go astray الظَّالِمِينَ He ﷻ what مَا Allah ﷻ and does وَيَفْعَلُ are wrong-doers He ﷻ wills أَلَمْ تَرَ you seen إِلَى (to) الَّذِينَ those who بَدَّلُوا into كَفَرُوا (of) Allah ﷻ the Blessing نِعْمَتِ have changed (in)the دَارَ their people قَوْمُهُمْ and caused to dwell وَأَحَلُّوا disbelief (of) destruction الْبَوَارِ house

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrongdoers), and Allâh does what He wills. 28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

جَهَنَّمَ يَصَلَوْنَهَا وَيُنْسِكُ الْقَرَارُ ۖ وَجَعَلُوا لِلَّهِ أَدْدَا لِيَضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ۖ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ۖ

and what an Hell جَهَنَّمَ يَصَلَوْنَهَا in which they will burn وَيُنْسِكُ and what an evil الْقَرَارُ ۖ place to settle in وَجَعَلُوا and they set up لِلَّهِ to Allah أَدْدَا rivals لِيَضِلُّوا (men) to mislead عَنْ from سَبِيلِهِ His Path قُلْ say تَمَتَّعُوا (your brief life) enjoy فَإِنَّ but certainly مَصِيرَكُمْ your destination إِلَى (is) النَّارِ the Hell-Fire قُلْ that لِعِبَادِيَ say to My slaves الَّذِينَ who ءَامَنُوا have believed يُقِيمُوا that they should perform الصَّلَاةَ prayers وَيُنفِقُوا and spend in charity مِمَّا from what رَزَقْنَاهُمْ We have provided them سِرًّا secretly وَعَلَانِيَةً and openly مِّن قَبْلِ before أَن يَأْتِيَ comes يَوْمٌ a Day لَا neither بَيْعَ mutual bargaining فِيهِ (there will be) in it وَلَا nor خِلَالٌ ۖ friendship

29. Hell, in which they will burn, — and what an evil place to settle in! 30. And they set up rivals to Allâh, to mislead (men) from His path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” 31. Say (O Muhammad ﷺ) to ‘*Ibâdî* (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣١﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٢﴾

Allah the He Who (is) خَلَقَ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ and sends down وَأَنْزَلَ مِنَ the السَّمَاءِ sky مَاءً water (rain) فَأَخْرَجَ thereby and brought forth الثَّمَرَاتِ fruits رِزْقًا as provision لَكُمْ for you and He has وَسَخَّرَ that the ships الْفُلْكَ to you لَكُمْ made to be of service by His Command بِأَمْرِهِ the sea الْبَحْرِ through فِي they may sail the وَسَخَّرَ to you لَكُمْ and He has made to be of service the rivers وَسَخَّرَ and He has made to be of service لَكُمْ to you الشَّمْسَ the sun both constantly pursuing their دَائِبَيْنِ courses and the moon وَالْقَمَرَ to you لَكُمْ and He has made to be of service وَسَخَّرَ the night وَالنَّهَارَ ﴿٣٢﴾ and the day

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَمَا آتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٣﴾ وَقَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٤﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَعْصِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٥﴾

وَمَا آتَيْنَاكُمْ and He gave you وَمِنْ of كُلِّ all مَا that سَأَلْتُمُوهُ you
 the Blessings تَعُدُّوا and if وَإِنْ asked Him for
 you will be able to count them تَحْصُوهَا not لَا (of) Allah اللَّهُ
 (is) indeed an extreme wrong-doer لَظْلُمٌ Man الْإِنْسَانُ verily إِنَّ
 كَفَّارًا ﴿٢١﴾ a disbeliever وَإِذْ when (remember) قَالَ said إِبْرَاهِيمُ
 Abraham رَبِّ O my Lord! اجْعَلْ make هَذَا this الْبَلَدَ city
 (Makkah) آمِنًا safe وَأَجْنِبْنِي and keep me away وَبَنِيَّ and my sons
 (from) أَنْ (that) نَعْبُدَ we worship الْأَصْنَامَ ﴿٢٢﴾ idols رَبِّ O my Lord!
 إِنَّهُمْ verily they أَضَلُّوا have led astray كَثِيرًا many مِنْ among النَّاسِ
 mankind فَمَنْ so whoever يَتَّبِعْنِي follows me فَإِنَّهُ verily he مِنِّي (is)
 of me وَمَنْ and whoever عَصَانِي disobeys me فَإِنَّكَ (are) You then
 indeed عَفُورٌ Oft-Forgiving رَحِيمٌ ﴿٢٣﴾ Most Merciful

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ
 النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّجَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٣﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا تُخْفِي وَمَا تُعْلِنُ وَمَا يَخْفَى عَلَى
 اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢٤﴾

رَبَّنَا O our Lord! إِنِّي I أَسْكَنْتُ have made to dwell مِنْ some of
 ذُرِّيَّتِي my offspring بِوَادٍ in a valley غَيْرِ not ذِي with زَرْعٍ
 O our رَبَّنَا Sacred الْمُحَرَّمِ Your House بَيْتِكَ by عِنْدَ cultivation
 Lord! لِيُقِيمُوا in order that they may perform perfectly الصَّلَاةَ
 prayers فَاجْعَلْ some make أَفْئِدَةً hearts مِنْ among النَّاسِ mankind
 تَهْوِي love إِلَيْهِمْ towards them وَارْزُقْهُمْ and (O Allah) provide
 them مِنْ with الشَّجَرَاتِ fruits لَعَلَّهُمْ so that they may يَشْكُرُونَ ﴿٢٣﴾

ما know certainly You إِنَّكَ Our Lord! رَبَّنَا give thanks
 and not وَمَا we reveal نَعْلَمُ and what وَمَا we conceal غُفَى what
 is hidden عَلَى from اللَّهِ Allah مِنْ any شَيْءٍ thing فِي on الْأَرْضِ
 the earth وَلَا nor فِي in السَّمَاءِ ﴿٣٨﴾ the heaven

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٨﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
 وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٣٩﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٠﴾ وَلَا
 تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤١﴾

Who الَّذِي (are) to Allah اللَّهُ all the praises and thanks الْحَمْدُ
 وَهَبَ لِي has given me لِي in الْكِبَرِ old age إِسْمَاعِيلَ Ishmael
 وَإِسْحَاقَ (is) indeed the لَسَمِيعُ my Lord رَبِّي verily إِنَّ and Isaac
 make اجْعَلْنِي O my Lord! رَبِّ (of) invocation الدُّعَاءِ ﴿٣٨﴾ All-Hearer
 and مُقِيمَ me one who performs perfectly الصَّلَاةِ prayers وَمِنْ
 and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring ذُرِّيَّتِي from
 دُعَاءِ ﴿٣٩﴾ my invocation رَبَّنَا our Lord! اغْفِرْ me لِي forgive وَلِوَالِدَيَّ
 on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents
 (when) يَقُومُ will be established الْحِسَابُ ﴿٤٠﴾ the reckoning وَلَا
 (of) تَحْسَبَنَّ and not (that) you consider (that) اللَّهُ Allah غَافِلًا unaware عَمَّا
 do يَعْمَلُ the wrong-doers الظَّالِمُونَ إِنَّمَا only يُؤَخِّرُهُمْ
 will stare تَشْخَصُ up to a Day (when) لِيَوْمٍ He gives them respite
 the eyes الْأَبْصَارُ ﴿٤١﴾ in it فِي in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'il (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on

the Day when the reckoning will be established.” 42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهْطِعِينَ مُقْنِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِيبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

(they will be) hastening forward with necks outstretched مُهْطِعِينَ
 مُقْنِي their heads رُءُوسِهِمْ raised up (towards the sky) لَا not يَرْتَدُّ
 and their طَرْفُهُمْ towards them إِلَيْهِمْ returning
 of mankind النَّاسَ and warn وَأَنْذِرِ (are) empty هَوَاءٌ ﴿٤٣﴾ hearts
 the torment الْعَذَابُ will come unto them يَأْتِيهِمُ the Day (when)
 our Lord! رَبَّنَا wronged ظَلَمُوا those who الَّذِينَ so will say فَيَقُولُ
 we will answer نُجِيبْ a little قَرِيبٍ awhile أَجَلٍ for إِلَى respite us
 your call وَنَتَّبِعِ and follow الرُّسُلُ the Messengers أَوَلَمْ (it
 you were تَكُونُوا أَقْسَمْتُمْ you swore أَقْسَمْتُمْ you were تَكُونُوا
 any مِنْ (that there will be) not for you مَا لَكُمْ aforetime
 fall, end

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

وَسَكَنْتُمْ in مَسْكِنِ the dwellings الَّذِينَ (of)
 and it was تَبَيَّنَ themselves ظَلَمُوا wronged
 clear لَكُمْ to you كَيْفَ how فَعَلْنَا We had dealt بِهِمْ with
 parables الْأَمْثَالَ for you لَكُمْ and We put forth وَضَرَبْنَا them

وَقَدْ indeed مَكْرُوا they planned مَكْرَهُمْ their plot وَعِنْدَ and
 (was) with الله Allah مَكْرَهُمْ their plot وَإِنْ though كَانَتْ was
 (great) مَكْرَهُمْ their plot لَيُزُولَ it would remove
 مِنْهُ whereby الْجِبَالُ (١٦) the mountains فَلَا so not تَحْسَبَنَّ
 you think (that) الله Allah تُخْلِفُ will fail to keep وَعِدِهِ His Promise
 رُسُلَهُ (to) His Messengers إِنَّ certainly الله Allah عَزِيزٌ (is)
 All-Mighty ذُو All-Able أَنْتِقَامٍ (١٧) Retribution (of)

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ (١٨) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ (١٩) سَرَابِيلُهُمْ مِنْ قِطْرَانٍ تَقَشَّقْنَ وَجُوهَهُمْ النَّارُ (٢٠) لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (٢١) هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ (٢٢)

يَوْمَ (when) on the Day تُبَدَّلُ will be changed الْأَرْضُ the earth غَيْرَ
 other than to الْأَرْضِ earth وَالسَّمَوَاتُ the heavens وَبَرَزُوا and
 and they (all creatures) will appear before الله Allah الْوَاحِدِ the
 the Irresistible الْقَهَّارِ (١٨) and you will see تَرَى the
 sinners يَوْمَئِذٍ that Day مُقَرَّنِينَ bound together in الْأَصْفَادِ (١٩)
 fetters سَرَابِيلُهُمْ (will be) of قِطْرَانٍ pitch تَقَشَّقْنَ and will cover
 their faces النَّارُ Fire لِيَجْزِيَ what ما soul نفْسِ each
 requite الله Allah كُلَّ it has earned كَسَبَتْ (is) Swift سَرِيعُ
 at reckoning الْحِسَابِ (٢١) هَذَا this (Quran) بَلَاغٌ (is) a Message لِلنَّاسِ
 for mankind وَلِيُنذَرُوا in order that they may be warned بِهِ
 thereby وَلِيَعْلَمُوا and that they may know أَنَّمَا that only هُوَ He إِلَهُ
 God (is) وَاحِدٌ One وَلِيَذَّكَّرَ and that may take heed أُولُوا men
 (of) understanding الْأَلْبَابِ (٢٢)

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. 49. And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾ رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾ ذَرَهُمْ يَأْكُلُوا
وَيَسْتَمْتَعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ
أَجَلَهَا وَمَا يَسْتَفْخِرُونَ ﴿٥﴾ وَقَالُوا يَتَأْتِيَهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن
كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

الرَّ Alif-Lam-Ra تِلْكَ these آيَاتُ the Verses (are) الْكِتَابِ (of) the Book وَقُرْآنٍ and مُبِينٍ ﴿١﴾ a plain رَبِّمَا perhaps يَوَدُّ wish الَّذِينَ those who كَفَرُوا disbelieved لَوْ (if) that كَانُوا they were مُسْلِمِينَ ﴿٢﴾ Muslims ذَرَهُمْ leave them يَأْكُلُوا to eat وَيَسْتَمْتَعُوا and let وَيُلْهِهِمُ them enjoy الْأَمَلُ and be preoccupied (with) hope فَسَوْفَ will يَعْلَمُونَ ﴿٣﴾ they come to know وَمَا not أَهْلَكْنَا We destroy قَرْيَةٍ (from) a town إِلَّا but وَلَهَا (there was) for it كِتَابٌ (book) decree مَعْلُومٌ ﴿٤﴾ a known مَا not تَسْبِقُ (can) advance مِنْ any أُمَّةٍ nation أَجَلَهَا its term وَمَا nor يَسْتَفْخِرُونَ ﴿٥﴾ (it) delay (are) وَقَالُوا and they say يَتَأْتِيَهَا O you الَّذِي to whom نُزِّلَ was sent down عَلَيْهِ (unto him) الذِّكْرُ the Quran إِنَّكَ truly you لَمَجْنُونٌ ﴿٦﴾ (are) a mad man لَوْ if مَا not تَأْتِينَا you bring to us بِالْمَلَكَةِ angels إِن if كُنْتَ you are مِنْ of الصَّادِقِينَ ﴿٧﴾ the truthful

Sûrat 15. Al-Hijr
(The Rocky Tract)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to

know! 4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! 7. "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ حَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

مَا نُنَزِّلُ not We send down الْمَلَائِكَةَ the angels إِلَّا except بِالْحَقِّ with the truth وَمَا so not كَانُوا they would be إِذَا then مُنْظَرِينَ ﴿٨﴾ إِنَّا truly نَحْنُ We نَزَّلْنَا have sent down الذِّكْرَ the Quran وَإِنَّا and surely We لَهُمُ for it حَافِظُونَ ﴿٩﴾ وَلَقَدْ guardians أَرْسَلْنَا indeed We sent مِنْ قَبْلِكَ before you فِي amongst شَيْعِ the came يَأْتِيهِمْ and not وَمَا (of) old الْأَوَّلِينَ ﴿١٠﴾ communities (sects) to them مِنْ any رَسُولٍ Messenger إِلَّا but كَانُوا they did بِهِ at يَسْتَهْزِءُونَ ﴿١١﴾ mock كَذَلِكَ thus نَسْلُكُهُمْ do We let it enter فِي (into) قُلُوبِ the hearts الْمُجْرِمِينَ ﴿١٢﴾ (of) the sinners لَا not يُؤْمِنُونَ (of) the sinners وَقَدْ in it خَلَتْ and indeed سُنَّةُ has gone example الْأَوَّلِينَ ﴿١٣﴾ (of) the ancients

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَنْصُرُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ ﴿١٨﴾

وَلَوْ a gate بَابًا to them عَلَيْهِمْ We opened فَتَحْنَا and even if وَلَوْ from السَّمَاءِ the heaven فَظَلُّوا and they were to continue فَتَحْنَا thereunto يَسْرِعُونَ ﴿١١﴾ ascend لَقَالُوا they would say إِنَّمَا سَكِرَتْ شَكِرَتْ We نَحْنُ nay but بَلْ Our eyes أَبْصَرْنَا have been blocked (blurred) We have مَسْحُورُونَ ﴿١٢﴾ bewitched وَلَقَدْ and indeed جَعَلْنَا and We put فِي in السَّمَاءِ the heaven بُرُوجًا big stars وَزَيَّنَّاهَا and We have لِلنَّظِيرِ ﴿١٣﴾ beautified it وَحَفِظْنَاهَا for the beholders and We have وَحَفِظْنَاهَا outcast ﴿١٤﴾ devil رَبِّعِيمِ ﴿١٥﴾ every شَيْطَانٍ from كُلِّ protected it except مَنِ him who اسْتَرَفَّ gains (steals) السَّمْعَ hearing فَأَنبَعَثُ he is مُبِينٌ ﴿١٨﴾ flaming fire شِهَابٌ pursued by a clear

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). 15. They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَكُمْ بِرَزَقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْشَرْنَاهُ إِلَّا بِخَزَائِنٍ ﴿٢٢﴾

وَالْأَرْضَ and placed مَدَدْنَاهَا We spread it وَأَلْقَيْنَا therein رَوَاسِيَ firm mountains وَأَنْبَتْنَا and caused to grow وَأَنْبَتْنَا each شَيْءٍ of كُلِّ threïn مَوْزُونٍ ﴿١٩﴾ thing (in due proportion) وَجَعَلْنَا لَكُمْ and We have made provision وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ therein means of living وَمَنْ لَسْتُمْ لَكُمْ not (for whom) بِرَزَقِينَ ﴿٢٠﴾ provide وَإِنْ (there is) not مِنْ شَيْءٍ and (there is) not مِنْ شَيْءٍ إِلَّا a thing عِنْدَنَا but with Us خَزَائِنُهُ (are) the stores thereof وَمَا in a measure نُنْزِلُهُ We send it down إِلَّا except بِقَدَرٍ fertilizing لَوَاقِحَ winds وَأَرْسَلْنَا known ﴿٢١﴾ وَأَرْسَلْنَا فَأَنْزَلْنَا مِنَ السَّمَاءِ the sky مَاءً water

فَأَسْقَيْنَكُمُوهُ فَأَسْقَيْنَكُمُوهُ and We gave it to you to drink وَمَا and not أَنْتُمْ you
لَمْ for it يَخْزِنِينَ ﴿٢٢﴾ (are) able to store

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَلَا نَحْنُ نُحْيِيهِمْ وَنُحْيِيهِمْ وَنُحْيِيهِمْ وَنُحْيِيهِمْ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَقْبِرِينَ ﴿٢٢﴾ وَإِنَّ رَبَّكَ هُوَ
يَحْشُرُهُمْ إِنَّهُمْ حَكِيمٌ عَلِيمٌ ﴿٢٣﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٤﴾

وَلَا نَحْنُ and certainly We لَنْحْنُ We it is نُحْيِيهِمْ Who give life وَنُحْيِيهِمْ
and cause death وَنَحْنُ and We الْوَارِثُونَ ﴿٢٣﴾ (are) the inheritors وَلَقَدْ
and indeed عَلِمْنَا We know الْمُسْتَقْدِمِينَ the first generations who
We know عَلِمْنَا and indeed وَلَقَدْ of you مِنْكُمْ have passed away
the present (late) generations who will come لِلْمُسْتَقْبِرِينَ ﴿٢٢﴾
afterwards وَإِنَّ رَبَّكَ your Lord هُوَ (is) He يَحْشُرُهُمْ Who
will gather them إِنَّهُمْ truly He حَكِيمٌ (is) All-Wise ﴿٢٣﴾
All-Knowing وَلَقَدْ and indeed خَلَقْنَا We created الْإِنْسَانَ man مِنْ
from صَلْصَلٍ clay مِنْ of حَمَلٍ mud مَسْنُونٍ ﴿٢٤﴾ altered into shape

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَالْبَلَاءَ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُورِ ﴿٢٥﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ
مَسْنُونٍ ﴿٢٦﴾ فَإِذَا سَوَّيْتُهُمْ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمْ سَاجِدِينَ ﴿٢٧﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٨﴾ إِلَّا
إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٢٩﴾

وَالْجَانَّ and the jinn خَلَقْنَاهُ We created it مِنْ قَبْلُ aforetime مِنْ نَارٍ from نَارِ fire السَّمُورِ ﴿٢٧﴾ (of) smokeless flame وَإِذْ (remember) when قَالَ and (remember) when رَبُّكَ your Lord إِلَهِكُمْ to the angels إِنِّي (am) خَلِيقٌ verily I (am) مِنْ clay صَلَصلٍ from مَنْ a man بَشَرًا going to create I have مَسْنُونٍ ﴿٢٨﴾ altered into shape فَإِذَا so when سَوَّيْتُهُ so when I have فَوَقَّعْتُ and breathed فِيهِ into him مِنْ of رُوحِي My soul فَاقْعُوا then fall down لَهُ for him سَاجِدِينَ ﴿٢٩﴾ prostrating فَسَجَدَ so prostrated الْمَلَائِكَةُ the angels كُلُّهُمْ all of them أَجْمَعُونَ ﴿٣٠﴾ together إِلَّا except إِبْلِيسَ Iblis (Satan) أَبَى he refused أَنْ to يَكُونَ be مَعَ with السَّاجِدِينَ ﴿٣١﴾ the prostrators

27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." 30. So the angels prostrated themselves, all of them together. 31. Except *Iblîs* (Satan) — he refused to be among the prostrators.

قَالَ يٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلَصلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٢﴾ قَالَ فَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٣﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٤﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٥﴾

قَالَ (Allah) said يٰٓإِبْلِيسُ O Iblis (Satan) مَا what لَكَ (is) for you أَلَّا (is) for you that not تَكُونَ you are مَعَ with السَّاجِدِينَ the prostrators قَالَ (Iblis) said لَمْ not أَكُنْ I am لِأَسْجُدَ to prostrate لِشَرٍّ to a man خَلَقْتَهُ (human being) مِنْ whom You created صَلَصلٍ clay مِنْ of حَمَلٍ mud مَسْنُونٍ altered, into shape قَالَ (Allah) said فَخْرُجْ then, get out مِنْهَا from here فَإِنَّكَ for truly you رَجِيمٌ are the curse اللَّعْنَةَ shall be upon you عَلَيْكَ and truly وَإِنَّ outcast إِلَى till يَوْمِ the Day (when) الدِّينِ (of) Recompense قَالَ (Iblis) رَبِّ said فَأَنْظِرْنِي O my Lord! إِلَى till يَوْمِ the Day يُبْعَثُونَ (the dead) will be resurrected

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" 33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense." 36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

قَالَ (Allah) said فَإِنَّكَ (are) of those مَنْ then truly you الْمُنْظَرِينَ (are) of those مَنْ then truly you
إِلَى who are reprieved إِلَى till يَوْمِ the Day الْوَقْتِ of the time الْمَعْلُومِ of the time
قَالَ the known قَالَ (Iblis) said رَبِّ O my Lord! بِمَا because of what
أُغْوَيْتَنِي You misled me لَأُزَيِّنَنَّ I shall indeed adorn لَهُمْ for them
فِي on الْأَرْضِ the earth وَلَأُغْوِيَنَّهُمْ and I shall mislead them أَجْمَعِينَ
إِلَّا all عِبَادَكَ Your slaves مِنْهُمْ among them الْمُخْلَصِينَ
قَالَ the chosen (sincere) قَالَ (Allah) said هَذَا this (is) صِرَاطٌ the
Way to Me مُسْتَقِيمٌ Straight إِنَّ certainly عِبَادِي My slaves
لَيْسَ shall not لَكَ you have عَلَيْهِمْ over them سُلْطَانٌ any authority
إِلَّا except مَنْ those اتَّبَعَكَ who followed you مِنَ of الْغَاوِينَ the
ones who go astray

37. Allâh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen, (guided) slaves among them." 41. (Allâh) said: "This is the Way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn*.

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَمَّا سَبَعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ ادْخُلُوهَا بِسَلَامٍ ءَامِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

وَلَإِنَّ (is) the promised place for Hell جَهَنَّمَ لَمَوْعِدُهُمْ and surely وَلَإِنَّ them أجمعين ﴿١٣﴾ all مَا (Hell) has سَبْعَةُ seven أَبْوَابٍ gates لِكُلِّ for each بَابٍ door مِنْهُمْ of them جُزْءٌ (is) a portion مَقْسُومٌ ﴿١٤﴾ (will be) amidst فِي the pious people الْمُتَّقِينَ truly إِنَّ assigned enter therein اَدْخُلُوهَا and water springs وَعُيُونٌ ﴿١٥﴾ Gardens and We shall remove وَنَزَعْنَا and security أَمِينِينَ ﴿١٦﴾ in peace بِسَلَامٍ and We shall remove مِنْ any عَلَى their breasts صُدُورِهِمْ (is) in فِي what feeling) إِخْوَانًا brothers عَلَى so they will be on سُورٍ thrones مُتَقَابِلِينَ ﴿١٧﴾ facing each other لَا not يَمَسُّهُمْ will touch them فِيهَا therein نَصَبٌ fatigue وَمَا nor هُمْ shall they مِنْهَا of it يُمَخَّرُونَ ﴿١٨﴾ My slaves عِبَادِي inform (O Muhammad) نَبِّئْ be removed (servants) أَنِّي that I أَنَا I (am) الْغَفُورُ the Oft-Forgiving الرَّحِيمُ ﴿١٩﴾ the Most Merciful

43. "And surely, Hell is the promised place for them all. 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.' 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٢٠﴾ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٢٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٢٣﴾ قَالَ أَبَشْرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَنِي ﴿٢٤﴾

وَأَنَّ عَذَابِي and that عَذَابِي My torment هُوَ (it) is الْعَذَابُ torment الْأَلِيمُ ﴿٢٠﴾ the most painful وَنَبِّئْهُمْ and tell them عَنْ about ضَيْفِ guests (angels) إِبْرَاهِيمَ ﴿٢١﴾ (of) Ibrahim إِذْ when دَخَلُوا they entered عَلَيْهِ upon him فَقَالُوا and said سَلَامًا peace قَالَ he said إِنَّا indeed we مِنْكُمْ of you وَجِلُونَ ﴿٢٢﴾ (are) afraid قَالُوا they said لَا do not تَوْجَلْ be afraid إِنَّا We truly نُبَشِّرُكَ بِغُلَامٍ bring glad tidings to you عَلِيمٍ of a son (boy) قَالَ (Ibrahim) said أَبَشْرْتُمُونِي

has (that) مَسَقٍ when عَلَيَّ do you give me glad tidings
 you give تَبَشِّرُونَ ﴿٥١﴾ so of what الْكِبَرُ old age overtaken me
 glad tidings

50. And that My Torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham). 52. When they entered unto him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you." 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالُوا بِشْرَتَكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِیْنَ ﴿٥١﴾ قَالَ وَمَن یَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا الضَّالُّونَ ﴿٥٢﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٣﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِیْنَ ﴿٥٤﴾ إِلَّا مَالَ لُّوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِیْنَ ﴿٥٥﴾ إِلَّا أَمْرًا تَقْدَرْنَا إِنَّهَا لَمِنَ الْغَیْبِیِّ ﴿٥٦﴾

قَالُوا بِشْرَتَكَ they said بِشْرَتَكَ we give you glad tidings بِالْحَقِّ in truth فَلَا (Ibrahim) قَالَ the despairing الْقَنِيطِیْنَ ﴿٥١﴾ of مِّنَ be تَكُن so not
 وَمَن said and who یَقْنَطُ despairs مِّنَ of رَّحْمَةِ the Mercy رَبِّهِۦٓ
 إِلَّا (of) His Lord except الضَّالُّونَ ﴿٥٢﴾ those who are astray قَالَ
 O you أَيُّهَا your mission خَطْبُكُمْ then what is فَمَا (Ibrahim) said
 الْمُرْسَلُونَ ﴿٥٣﴾ messengers (angels) قَالُوا they said إِنَّا truly we أُرْسِلْنَا
 who are مُّجْرِمِیْنَ ﴿٥٤﴾ a people قَوْمٍ to إِلَىٰ we have been sent
 إِلَّا criminals (sinners) except مَالَ the family لُّوطٍ (of) Lot إِنَّا
 لَمُنَجُّوهُمْ We truly. لَمُنَجُّوهُمْ shall save them أَجْمَعِیْنَ ﴿٥٥﴾ all إِلَّا except أَمْرًا تَقْدَرْنَا
 his wife نَدَّرْنَا We have decreed إِنَّهَا that she لَمِنَ (is) of those
 who الْغَیْبِیِّ ﴿٥٦﴾ remain behind (to be destroyed)

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O messengers?" 58. They (the angels) said: "We have been sent to a people who are *Mujrimûn*. 59. "(All) except the family of Lût (Lot). Them all we are surely, going to save (from destruction). 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

Allah وَلَا and not تُخْزُون ﴿٦٩﴾ disgrace me قَالُوا they said أَوَلَمْ did
 (entertaining) the الْمَلِكِ ﴿٧٠﴾ from عَنِ we forbid you تَنْهَكَ not
 people قَالِ he said هَؤُلَاءِ these بَنَاتِ my daughters إِنْ (are) if
 كُنْتُمْ you must فَنِعَلِينَ ﴿٧١﴾ act لَعَنُوكَ by your life إِنَّهُمْ truly they لِي
 (were) in سَكْرَتِهِمْ their wild intoxication بِقَمْهُونَ ﴿٧٢﴾ wandering
 blindly فَأَخَذَتْهُمْ so, overtook them الصَّيْحَةُ awful cry مُشْرِقِينَ ﴿٧٣﴾ at the
 time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not. 69. "And fear Allâh and disgrace me not." 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn?" 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saihaḥ (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لِبَسِيلٍ
 مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ لَكَاِمَارٍ
 مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

فَجَعَلْنَا and We turned it عَلَيْهَا upside سَافِلَهَا down وَأَمْطَرْنَا and
 baked clay سِجِّيلٍ ﴿٧٤﴾ of stones حِجَارَةً unto them عَلَيْهِمْ rained
 for those لَآيَاتٍ this ذَلِكَ in surely فِي (are) signs لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾
 (were) on a road لِبَسِيلٍ and verily they (the cities) وَإِنَّهَا who see
 (is) indeed لَآيَةً therein ذَلِكَ surely إِنَّ established مُّقِيمٍ ﴿٧٦﴾
 the أَصْحَابُ were كَانَ and surely وَإِنْ for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ a sign
 wrong-doers لظَالِمِينَ ﴿٧٨﴾ (of) the wood الْأَيْكَةِ owners (dwellers)
 and they are لَآيَةً on them مِنْهُمْ so, We took vengeance فَانْتَقَمْنَا
 both لِيَامٍ on a road (way) مُّبِينٍ ﴿٧٩﴾ clear وَلَقَدْ and verily كَذَّبَ
 (of) the rocky tract الْحِجْرِ dwellers أَصْحَابُ denied
 the Messengers الْمُرْسَلِينَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see. 76. And verily, they (the cities) were right on the highroad. 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood, were also *Zâlimûn*. 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَأَيِّنَّاهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يُخَوِّنُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَخَذَّتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

but they were **فَكَانُوا** Our Signs **ءَايَاتِنَا** and We gave them **وَأَيِّنَّاهُمْ** عنها **مُعْرِضِينَ** ﴿٨١﴾ to them **وَكَانُوا** averse **يُخَوِّنُونَ** and they used to **يُخَوِّنُونَ** from **الْجِبَالِ** the mountains **بُيُوتًا** homes (dwellings) **ءَامِنِينَ** ﴿٨٢﴾ secure **فَخَذَّتْهُمْ** but overtook them **الصَّيْحَةُ** an awful cry **مُصْبِحِينَ** ﴿٨٣﴾ what **فَمَا** them **أَغْنَىٰ** and not **عَنْهُمْ** in the early morning **مَا** We created **كَانُوا** they used **يَكْسِبُونَ** ﴿٨٤﴾ to earn **وَمَا** and not **خَلَقْنَا** We created **السَّمَوَاتِ وَالْأَرْضَ** the heavens and the earth **وَمَا** and all that is **بَيْنَهُمَا** and surely **وَإِنَّ** with truth **بِالْحَقِّ** except **إِلَّا** in between them **السَّاعَةَ** the Hour **لَآتِيَةٌ** (is) coming **فَاصْفَحَ** so overlook their faults **الصَّفْحَ** forgiveness **الْجَمِيلَ** ﴿٨٥﴾ gracious **إِنَّ** (with) **رَبَّكَ** your Lord **هُوَ** is **الْخَلَّاقُ** the Creator **الْعَلِيمُ** ﴿٨٦﴾ the All-Knowing

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. 86. Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِ وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ ۚ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

وَلَقَدْ and indeed مَا آتَيْنَاكَ We have given you سَبْعًا seven of
 and the Quran وَالْقُرْآنَ the repeatedly recited Verses الْمَثَانِي
 الْعَظِيمَ ۞ Grand لَا not نَنْتَظِرُ look عَيْنَكَ (with) your eyes إِيَّاكَ at مَا
 (couples) مَتَّعْنَا We have bestowed بِهِ (with) it أَزْوَاجًا
 over them عَلَيْهِمْ grieve نَحْزَنُ nor وَلَا of them مِنْهُمْ certain classes
 وَأَخْفِضْ and lower جَنَاحَكَ your wing لِلْمُؤْمِنِينَ ۞ for the believers وَقُلْ
 the الْنَذِيرُ I (am) أَنَا I indeed إِنْ and say
 the الْمُقْسِمِينَ ۞ on عَلَى We have sent down أَنزَلْنَا as كَمَا plain
 the عَصِينَ ۞ the Quran الْقُرْآنَ have made جَعَلُوا who الَّذِينَ dividers
 We shall certainly لَنَسْأَلَنَّهُمْ so, by your Lord فَوَرَبِّكَ into parts
 all أَجْمَعِينَ ۞ ask them

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtiḥah*) and the Grand Qur'ân. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): "I am indeed a plain warner." 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا يَعْمَلُونَ ۞ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۞ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۞ الَّذِينَ يَجْعَلُونَ مَعَ
 اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ۞ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۞ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ
 السَّاجِدِينَ ۞ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۞

therefore, فَأَصْدَعْ to do يَعْمَلُونَ they used كَانُوا about what عَمَّا
 and turn وَأَعْرِضْ you are commanded تُؤْمَرُ that which بِمَا proclaim
 will كَفَيْنَاكَ truly We إِنَّا the polytheists الْمُشْرِكِينَ ۞ away
 الَّذِينَ (against) the scoffers الْمُسْتَهْزِئِينَ ۞ who الَّذِينَ يَجْعَلُونَ
 so آخَرَ another فَسَوْفَ god إِلَهًا Allah along with مَعَ set up
 We know نَعْلَمُ and indeed وَلَقَدْ they come to know يَعْلَمُونَ ۞
 of what بِمَا your breast صَدْرُكَ is straitened يَضِيقُ that you أَنَّكَ
 (of) your رَبِّكَ the praises بِحَمْدِ so, glorify فَسَبِّحْ they say يَقُولُونَ ۞

and Lord وَكُنْ and be of السَّاجِدِينَ ﴿٩٣﴾ those who prostrate and عِبَادُ رَبِّكَ worship your Lord حَقَّ until يَأْتِيكَ comes unto you الْيَقِينُ ﴿٩٤﴾ the certainty (death)

93. For all that they used to do. 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn*. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another *ilâh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٣﴾ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٩٤﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٥﴾ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٩٦﴾

so (of) Allah the Command came (will come) أَتَىٰ (Him) not to hasten it سُبْحَنَهُ Glorified is He وَتَعَالَىٰ they associate as partners with يُشْرِكُونَ ﴿٩٣﴾ all that and above (Him) He sends down يُنَزِّلُ الْمَلَائِكَةَ the angels بِالرُّوحِ with the revelation of أَمْرِهِ His Command عَلَىٰ مَنْ to whom يَشَاءُ He wills of عِبَادِهِ His slaves أَنْ أَنْذِرُوا warn أَنَّهُ (there is) لَا that no إِلَهَ god إِلَّا but أَنَا I فَاتَّقُونِ ﴿٩٤﴾ He so fear Me خَلَقَ the heavens السَّمَوَاتِ and the earth بِالْحَقِّ with truth تَعَالَىٰ He is exalted عَمَّا above all يُشْرِكُونَ ﴿٩٥﴾ they associate as partners (with Him) خَلَقَ He created الْإِنْسَانَ man مِنْ from نُطْفَةٍ semen/sperm فَإِذَا then behold هُوَ he خَصِيمٌ open ﴿٩٦﴾ becomes opponent

Sûrat 16. An-Nahl**(The Bees)***In the Name of Allâh**the Most Gracious, the Most Merciful*

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. 2. He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَالْأَنْعَمَ خَلَقَهَا and the cattle لَكُمْ He has created them for you
 فِيهَا in them دِفْءٌ (is) warmth وَمَنْفَعٌ and benefits وَمِنْهَا and of
 تَأْكُلُونَ ﴿٥﴾ you eat وَلَكُمْ you eat and for you وَلَكُمْ فِيهَا therein جَمَالٌ (is)
 حِينَ beauty حِينَ when تُرْجَعُونَ you bring them home in the evening
 وَحِينَ and as تَسْرَحُونَ ﴿٦﴾ you lead them to pasture in the morning
 وَتَحْمِلُ and they carry أَثْقَالَكُمْ your loads إِلَىٰ to بَلَدٍ a land
 لَّمْ (town) not تَكُونُوا you could بَالِغِيهِ reach it إِلَّا except بِشِقِّ
 الْأَنْفُسِ with great trouble (to) yourselves إِنَّ رَبَّكُمْ truly your
 لَرءُوفٌ Lord (is) Most Kind رَّحِيمٌ ﴿٧﴾ Most Merciful (He) وَالْخَيْلَ and
 donkeys وَالْبِغَالَ and mules وَالْحَمِيرَ and donkeys
 لِتَرْكَبُوهَا so that you may ride them وَزِينَةً and as an adornment
 وَيَخْلُقُ and He creates مَا what لَا not تَعْلَمُونَ ﴿٨﴾ you have
 knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَّيْكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

وَعَلَى and upon الله Allah قَصْدُ (is) the direction السَّبِيلِ (of) the Straight Path وَمِنْهَا but some of them (are ways) جَائِرٌ that are He would have هَدَّيْكُمْ He willed شَاءَ and had وَلَوْ crooked guided you أَجْمَعِينَ ﴿٩﴾ all هُوَ He it is الَّذِي Who أَنْزَلَ sends down مِنَ the sky السَّمَاءِ from the مَاءَ water (rain) لَكُمْ for you مِنْهُ from it شَرَابٌ (is) drink (that you have) وَمِنْهُ (grows) and from it شَجَرٌ vegetation (trees) فِيهِ therein تُسِيمُونَ ﴿١٠﴾ you pasture your لَكُمْ He causes to grow يُنْبِتُ cattle the الزَّرْعَ with it بِهِ for you وَالزَّيْتُونَ and the olives وَالنَّخِيلَ and the date-palm وَالْأَعْنَابَ and the grapes وَمِنْ and from كُلِّ every kind (of) الثَّمَرَاتِ (of) fruits إِنَّ verily فِي in ذَلِكَ that لَآيَةً a sign لِقَوْمٍ (is) for people يَتَفَكَّرُونَ ﴿١١﴾ who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذْكُرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

وَسَخَّرَ لَكُمْ the night اللَّيْلُ and He has subjected the day وَالنَّهَارَ and the sun وَالشَّمْسَ and the moon وَالْقَمَرَ and the stars وَالنُّجُومَ and the stars مُسَخَّرَاتٌ (are) subjected بِأَمْرِهِ by His Command إِنَّ surely in ذَلِكَ who understand يَعْقِلُونَ ﴿١٢﴾ that لَا يَذْكُرُونَ (is) signs لِقَوْمٍ for people who understand ﴿١٣﴾ وَمَا ذُرَّا He created لَكُمْ for you فِي on the الْأَرْضِ the earth مَخْلُفًا of varying ألْوَانُهُ colours إِنَّ verily فِي in ذَلِكَ this لَا يَذْكُرُونَ (is) a sign لِقَوْمٍ for people who ﴿١٤﴾ has subjected سَخَّرَ Who الَّذِي and He (it is) وَهُوَ remember الْبَحْرَ the sea إِنَّا كَلَّلُوا that you eat مِنْهُ thereof لَحْمًا meat طَرِيًّا tender وَتَسْتَخْرِجُهَا and that you bring forth مِنْهُ of it جِلِيَّةً the ships تَلْبَسُونَهَا to wear وَتَرَى and you see الْفُلُكَ the ships مَوَاحِرَ ploughing فِيهِ through it وَلِتَبْتَغُوا that you may seek مِنْ that you may seek of فَضْلِهِ His Bounty وَلَعَلَّكُمْ and that you may تَشْكُرُونَ ﴿١٥﴾ give thanks

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. 13. And whatsoever He has created for you on the earth of varying colours. Verily, in this is a sign for people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

وَالْقَىٰ فِي الْأَرْضِ رَوًى أَنْ يَمِيدَ بِكُمْ وَأَنْهَرَ سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾ وَعَلَمَنَّا بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٧﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذْكُرُونَ ﴿١٨﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٩﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا نَعْلَمُونَ ﴿٢٠﴾

وَالْقَىٰ and He affixed فِي into الْأَرْضِ the earth رَوًى mountains وَأَنْهَرَ lest firm أَنْ firm بِكُمْ it should shake وَأَنْهَرَ with you وَأَنْهَرَ and سُبُلًا rivers لَّعَلَّكُمْ and roads تَهْتَدُونَ ﴿١٦﴾ that you may تَهْتَدُونَ ﴿١٧﴾ they هُمْ and by the star وَالنَّجْمِ and land-marks عَلَمَنَّا they هُمْ تَهْتَدُونَ ﴿١٧﴾ as يَخْلُقُ creates كَمَنْ as guide themselves أَفَمَنْ guide themselves is then, He Who? يَخْلُقُ creates أَفَلَا creates not لَا one who تَذْكُرُونَ ﴿١٧﴾ will you not then تَذْكُرُونَ ﴿١٧﴾

(of) the Grace *نِعْمَةً* you count *تَعُدُّوْا* and if *وَإِنْ* remember Allah *لَا* Allah *لَا* not *تُحْصُوْهَا* you can count it *إِنْ* truly Allah *لَغَفُوْرٌ* Oft-Forgiving (is) *رَحِيْمٌ* Most Merciful *وَاللّٰهُ* and Allah *يَعْلَمُ* you *تُخْفُوْنَ* and what *وَمَا* you conceal *تُسْرُوْنَ* what *مَا* knows reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. 19. And Allâh knows what you conceal and what you reveal.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ ﴿٢٠﴾ اَمْوَاتٌ غَيْرُ اَحْيَاءٍ وَمَا يَشْعُرُوْنَ اَيَّانَ يَبْعَثُوْنَ ﴿٢١﴾ اِلٰهَهُمْ اِلٰهٌ وَحِدٌ ۖ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ قُلُوْبُهُمْ مُّنْكَرَةٌ وَهُمْ مُّسْتَكْبِرُوْنَ ﴿٢٢﴾ لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسْرُوْنَ وَمَا يُعْلِنُوْنَ اِنَّهُمْ لَا يُحِبُّوْنَ الْمُسْتَكْبِرِيْنَ ﴿٢٣﴾

وَالَّذِيْنَ يَدْعُوْنَ *يَدْعُوْنَ* and those who *مِنْ دُوْنِ* other than Allah *اللّٰهُ* Allah *لَا* not *يَخْلُقُوْنَ* they create *شَيْئًا* anything *وَهُمْ* and they themselves *يُخْلَقُوْنَ* are created *اَمْوَاتٌ* (they are) dead *غَيْرُ اَحْيَاءٍ* lifeless *وَمَا* they will be *يَبْعَثُوْنَ* when *اَيَّانَ* they know *يَشْعُرُوْنَ* and not but for *اِلٰهَهُمْ* your God *اِلٰهٌ* (is) God *وَاحِدٌ* One *فَالَّذِيْنَ* but for *لَا* those who *يُؤْمِنُوْنَ* believe *بِالْآخِرَةِ* in the Hereafter *قُلُوْبُهُمْ* their hearts *مُنْكَرَةٌ* deny *وَهُمْ* and they *مُسْتَكْبِرُوْنَ* (are) proud *لَا* no *جَرَمَ* doubt *اَنَّ* that Allah *اللّٰهُ* Allah *يَعْلَمُ* knows *مَا* what *يُسْرُوْنَ* not *يُعْلِنُوْنَ* and what *وَمَا* they conceal *يَحِبُّ* He likes *الْمُسْتَكْبِرِيْنَ* the proud (arrogant) *﴿٢٣﴾*

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَلَمَّا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَنَسَنَّهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

وَلَمَّا قِيلَ and when قِيلَ it is said لَهُمْ to them مَآذَا what is that أَنْزَلَ sent down رَبُّكُمْ your Lord قَالُوا they say أَسَاطِيرُ tales الْأَوَّلِينَ ﴿٢٤﴾ (of) the men of old their own أَوْزَارَهُمْ they will bear لِيَحْمِلُوا (of) Resurrection الْقِيَمَةِ on the Day يَوْمَ in full كَامِلَةً burdens وَمِنْ and of أَوْزَارِ the burdens الَّذِينَ (of) those whom يُضِلُّونَهُمْ they misguided بِغَيْرِ without عِلْمٍ knowledge أَلَا indeed it is سَاءَ evil مَا that يَزُرُونَ ﴿٢٥﴾ they shall bear قَدْ indeed مَكَرَ plotted الَّذِينَ those مِنْ قَبْلِهِمْ before them فَأَنَّ but, struck اللَّهُ Allah بَنَسَنَّهُمُ their buildings مِنَ from الْقَوَاعِدِ the foundations فَخَرَّ and fell عَلَيْهِمُ upon them السَّقْفُ the roof مِنْ from فَوْقِهِمْ above them وَأَتَنَّهُمُ and came to them الْعَذَابُ the torment مِنْ from حَيْثُ where لَا يَشْعُرُونَ ﴿٢٦﴾ they did not perceive

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءُ الَّذِينَ كُنْتُمْ تُشْكِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

ثُمَّ then يَوْمَ on the Day الْقِيَمَةِ (of) Resurrection يُخْزِيهِمْ He will وَيَقُولُ and say أَيْنَ where شُرَكَاءُ (are) My الَّذِينَ partners كُنْتُمْ whom تُشْكِقُونَ you used قَالَ about them الَّذِينَ said/will say أَوْتُوا those who

disgrace الْيَوْمَ verily إِنَّ the knowledge الْعِلْمَ have been given
 الْيَوْمَ (this Day) today وَالسُّوءَ and misery عَلَى (are) upon الْكَافِرِينَ ﴿٢٧﴾
 the disbelievers الَّذِينَ those whom تَوَفَّيْنَاهُمْ cause to die الْمَلَائِكَةُ
 angels طَالِيَتِ while they wrong أَنْفُسِهِمْ themselves فَأَلْقَوْا then they
 will make السَّلَامَ (false) submission مَا not كُنَّا We used نَعْمَلُ
 any شَيْءٍ evil بَلَى yes إِنَّ truly اللَّهُ Allah عَلِيمٌ (is)
 All-Knower بِمَا of what كُنْتُمْ you used تَعْمَلُونَ ﴿٢٨﴾ to do

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

فَادْخُلُوا so enter أَبْوَابَ the gates جَهَنَّمَ (of) Hell خَالِدِينَ to abide
 فِيهَا therein فَلَيْسَ and indeed what an evil مَثْوًى abode
 الْمُتَكَبِّرِينَ ﴿٢٩﴾ (for) the arrogant وَقِيلَ (when) it is said لِلَّذِينَ to
 اتَّقَوْا those who are pious مَاذَا what (is it that) أَنْزَلَ has sent
 رَبُّكُمْ your Lord قَالُوا they say خَيْرٌ good لِلَّذِينَ for those
 أَحْسَنُوا do good فِي in هَذِهِ this الدُّنْيَا world حَسَنَةٌ (there is)
 وَلَدَارُ good and the home الْآخِرَةِ (of) the Hereafter خَيْرٌ (will be)
 وَلَنِعَمَ better and excellent indeed دَارُ the home (will be) الْمُتَّقِينَ ﴿٣٠﴾
 جَنَّاتُ Gardens عَدْنٍ (of) Eden (Eternity) يَدْخُلُونَهَا (of) the pious
 يُجْرَى flowing مِنْ تَحْتِهَا (from) (beneath them) الْأَنْهَارُ which they will enter
 لَهُمْ therein مَا they will have فِيهَا all that يَشَاءُونَ they wish كَذَلِكَ thus
 يَجْزِي rewards اللَّهُ Allah الْمُتَّقِينَ ﴿٣١﴾ the pious people

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." 30. And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

الَّذِينَ نُوَفِّيهِمُ الْمَلَكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣١﴾ فَأَصَابَهُمْ مَسِيئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٢﴾

الَّذِينَ those whom نُوَفِّيهِمُ cause to die الْمَلَكَةَ the angels طَيِّبِينَ be unto you عَلَيْكُمْ peace سَلَامٌ saying يَقُولُونَ while they are good
 ادْخُلُوا enter (you) الْجَنَّةَ Paradise بِمَا because of what كُنْتُمْ you used to
 هَلْ do هَلْ do يَنْظُرُونَ they await إِلَّا but أَنْ that
 تَأْتِيَهُمُ should come to them الْمَلَكَةُ the angels أَوْ or يَأْتِيَ thus
 أَمْرٌ (should) come رَبِّكَ (of) Your Lord كَذَلِكَ thus
 فَعَلَ did الَّذِينَ those مِنْ قَبْلِهِمْ before them وَمَا and not ظَلَمَهُمْ
 وَلَكِنْ Allah اللَّهُ wronged them but كَانُوا they used أَنْفُسَهُمْ
 يَظْلِمُونَ themselves to wrong فَأَصَابَهُمْ then, overtook them
 مَسِيئَاتُ the evil results مَا (of) what عَمِلُوا they did وَحَاقَ and
 بِهِمْ surrounded them مَا what كَانُوا they used بِهِ at (it)
 يَسْتَهْزِئُونَ to mock ﴿٣٢﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

وَقَالَ الَّذِينَ أَشْرَكُوا those who and said وَقَالَ (with Allah) لَوْ if شَاءَ Allah had willed مَا neither we عَبَدْنَا would have worshiped مِنْ دُونِهِ other than Him any مِنْ شَيْءٍ thing we have نَحْنُ وَلَا nor our fathers ءَابَاؤُنَا nor حَرَمْنَا forbidden any مِنْ شَيْءٍ thing without Him any مِنْ شَيْءٍ thing so كَذَلِكَ then what الَّذِينَ did those who مِنْ قَبْلِهِمْ (were) before them فَهَلْ (is) on الرُّسُلِ the Messengers إِلَّا but الْبَلَاغُ (the clear Message) وَلَقَدْ We have sent بَعَثْنَا and verily أُمَّةٍ every nation رَسُولًا a Messenger (saying) أَنِ that اَعْبُدُوا you worship Allah وَاجْتَنِبُوا and avoid الطَّاغُوتَ false deities فَمِنْهُمْ then, of them مَنْ (were) some whom هَدَى Allah guided وَمِنْهُمْ and of them مَنْ (were) some who حَقَّتْ was justified عَلَيْهِ upon whom الضَّلَالَةُ the straying فَسِيرُوا so travel فِي the land اَنْظُرُوا and see كَيْفَ how كَانَ (of) those who denied the end عَاقِبَةُ الْمُكَذِّبِينَ

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدَاءُ عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

إن if تَحْرِضُ you covet عَلَى for هُدًى their guidance فَإِنَّ then
 Allah لا not يَهْدِي will guide مَنْ whom يُضِلُّ He lets
 وَمَا and not لَهُمْ they have مِنْ any نَصِيرَةٍ ﴿٣٧﴾
 helpers (supporters) وَأَقْسَمُوا and they swear بِاللَّهِ by Allah
 أَقْمِنُهُمْ oaths لا not يَبْعَثُ will raise up Allah
 مَنْ he who يَمُوتُ dies بَلَى yes وَعَدًا a promise عَلَيْهِ upon him حَقًّا
 وَلَكِنَّ in truth أَكْثَرُ most النَّاسِ mankind (of) لا not
 يَعْلَمُونَ ﴿٣٨﴾ know لِيُبَيِّنَ in order to illustrate لَهُمْ for them الَّذِي
 that يَخْتَلِفُونَ they differ فِيهِ wherein وَلِيَعْلَمَ and may know الَّذِينَ
 those who كَفَرُوا disbelieved أَنَّهُمْ that they كَانُوا were كَذِبِينَ ﴿٣٩﴾
 liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِثَنَّهُمْ فِي الدُّنْيَا
 حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَا أَرْسَلْنَا مِنْ
 قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

إِنَّمَا only قَوْلُنَا Our Word لِشَيْءٍ unto a thing إِذَا when أَرَدْنَاهُ
 and it أَن We intend it (is) that نَقُولَ We say لَهُ unto it كُنْ be فَيَكُونُ ﴿٤٠﴾
 is وَالَّذِينَ and as for those who هَاجَرُوا emigrated فِي (in) for the
 Cause Allah (of) مِنْ بَعْدِ مَا after ظَلَمُوا they were persecuted
 لَنَبْوِثَنَّهُمْ We will certainly give them residence فِي in الدُّنْيَا this
 world حَسَنَةً goodly وَلَا جَزَاءَ the reward and indeed الْآخِرَةِ (of) the
 Hereafter أَكْبَرُ will be greater لَوْ if كَانُوا they يَعْلَمُونَ ﴿٤١﴾ (but)
 know الَّذِينَ those who صَبَرُوا remained patient وَعَلَى and unto رَبِّهِمْ
 their Lord يَتَوَكَّلُونَ ﴿٤٢﴾ put their trust وَمَا and not أَرْسَلْنَا We sent

whom We sent نُوحِيَ men رِجَالًا but إِلَّا before you مِنْ قَبْلِكَ revelation إِلَيْهِمْ to them فَسْأَلُوا so ask أَهْلَ those who know الذِّكْرِ the Scripture إِنِ if كُنْتُمْ you were لَا not تَعْمُونَ ﴿١٦﴾ knowing

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٦﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٧﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿١٨﴾

and We have بِالْبَيِّنَاتِ and the Books وَالزُّبُرِ with clear signs that sent down إِلَيْكَ unto you الذِّكْرَ the reminder (Quran) لِتُبَيِّنَ the reminder (Quran) (is) sent نُزِّلَ what مَا to mankind (people) النَّاسِ you may explain give إِلَيْهِمْ down to them وَلَعَلَّهُمْ and that they may يَتَفَكَّرُونَ ﴿١٦﴾ devise plots مَكَرُوا those who الَّذِينَ do then feel secure أَفَأَمِنَ thought with them اللَّهُ Allah will sink يَخْسِفُ that أَنْ evils السَّيِّئَاتِ the earth الْأَرْضَ (into) the earth أَوْ or يَأْتِيَهُمُ will come to them الْعَذَابُ torment مِنْ from حَيْثُ direction لَا not يَشْعُرُونَ ﴿١٧﴾ they perceive or يَأْخُذَهُمْ that He may seize them تَقْلِبِهِمْ in فِي that He may seize them or يَأْخُذَهُمْ not فَكَا and from هُمْ so they بِمُعْجِزِينَ ﴿١٨﴾ will be able to escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿١٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيوْا ظِلَالَهُ عَنِ الْيَمِينِ
وَالشَّمَائِلِ سَجْدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٩﴾

with a gradual **عَلَى تَخَوُّفٍ** that He may seize them **يَأْخُذْهُمْ** or **أَوْ**
(is) indeed Most **لَرَءُوفٌ** your Lord **رَبَّكُمْ** truly **فَإِنَّ** wasting
seen **بَرَّوْا** have they not **أَوَلَمْ** Most Merciful **رَحِيمٌ** Gracious
from **مِنْ** Allah **اللَّهُ** created **خَلَقَ** what **مَا** (to) **إِلَى** (observed)
the right **عَنِ الْيَمِينِ** to **إِلَى** their shadow **ظِلَالَهُ** incline **يَنْفَعِيوْا** thing **شَيْءٍ**
unto Allah **لِلَّهِ** making prostration **سَجْدًا** and to the left **وَالشَّمَائِلِ**
وَهُمْ **وَهُمْ** and they **دَاخِرُونَ** (are) lowly **وَلِلَّهِ** and to Allah **وَلِلَّهِ** and to Allah **وَلِلَّهِ**
and all **وَمَا** the heavens **السَّمَوَاتِ** (is) in **فِي** (all) that **مَا** prostrate
moving (living) **دَابَّةٍ** of **مِنْ** the earth **الْأَرْضِ** (is) in **فِي** that
not **لَا** and they are **وَهُمْ** and the angels **وَالْمَلَائِكَةُ** creatures
proud or arrogant **يَسْتَكْبِرُونَ** ﴿١٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي
فَارْهَبُونِ ﴿٢١﴾ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٢﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٢٣﴾

and **يَخَافُونَ** they fear **رَبَّهُمْ** their Lord **مِنْ فَوْقِهِمْ** above them **وَيَفْعَلُونَ**
and said **وَقَالَ** they are commanded **يُؤْمَرُونَ** what **مَا** they do
اللَّهُ Allah **لَا** not **تَتَّخِذُوا** you take **إِلَهَيْنِ** two gods **اثْنَيْنِ** (two) **إِنَّمَا**
you **فَارْهَبُونِ** then Me **فَأِنِّي** One **وَاحِدٌ** (is) God **إِلَهُهُ** He **هُوَ** verily
وَلَهُ should fear **وَلَهُ** and to Him belongs **وَلَهُ** and to Him belongs **وَلَهُ** and to Him belongs
(is) the **الدِّينُ** and His **وَلَهُ** and the earth **وَالْأَرْضِ** the heavens

religion **وَإِصْبًا** perpetual **أَفْغَرَ** any other than **أَلَلُو** is it
 Allah **لَنْتَقُونَ** (51) you fear **وَمَا** and whatever **بِكُمْ** you have **مِنْ** of **يَعْمَرُ**
 blessing **فَمِنْ** (is) from **اللَّهُ** Allah **ثُمَّ** then **إِذَا** when **مَسَّكُمْ**
 harm **فَالِئِهِ** unto Him **تَجْتَرُونَ** (52) you cry aloud
 for help

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much.

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His. Will you then fear any other than Allâh? 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ (51) لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (52) وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ (53) وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ (54)

ثُمَّ إِذَا then **كَشَفَ** He has removed **الضُّرَّ** the harm **عَنْكُمْ**
 with their **بِرَبِّهِمْ** of you **مِنْكُمْ** a party **فَرِيقٌ** behold **إِذَا** from you
 so they deny **يُشْرِكُونَ** Lord **لِيَكْفُرُوا** associate others in worship
 then **فَتَمَتَّعُوا** We have bestowed on them **بِمَا ءَاتَيْنَاهُمْ** that which
 you come to know **تَعْلَمُونَ** (51) but will **فَسَوْفَ** enjoy yourselves
 they know **يَجْعَلُونَ** (52) not **لَا** unto what **لِمَا** and they assign
 by Allah **تَاللَّهِ** We provided them **رَزَقْنَاهُمْ** from what **مِمَّا** a portion
 you used **كُنتُمْ** about what **عَمَّا** you shall certainly be asked **لَتُسْأَلُنَّ**
 unto Allah **لِلَّهِ** and they assign **يَجْعَلُونَ** (53) to fabricate
 and unto themselves **وَلَهُمْ** Glorified is He **سُبْحَنَهُ** daughters
 they desire **يَشْتَهُونَ** (54) what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them unto

what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters unto Allâh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَإِذَا بُشِّرَ أَحَدُهُم the news is brought and when بِشَّرَ of female الْأُنْثَىٰ and ظَلَّ of female وَجْهُهُ remains مُسْوَدًّا dark وَهُوَ and كَظِيمٌ he he hides himself يَتَوَرَّى (is) filled with inward grief مِنَ the people الْقَوْمِ from because of سُوءِ the evil مَا (of) what he has been informed يُشِّرُ whereof أَيُمْسِكُهُ shall he keep it عَلَىٰ هُونٍ (her) with dishonour أَمْ or يَدُسُّهُ (her) bury it فِي in التُّرَابِ the earth أَلَا certainly سَاءَ evil مَا what يَحْكُمُونَ (is) they decide لِلَّذِينَ for those who لَا not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter مَثَلُ description السَّوْءِ (is) an evil وَلِلَّهِ (is) the highest أَلْعَلَىٰ (is) description الْمَثَلُ (is) the الْعَزِيزُ and He وَهُوَ the All-Mighty الْحَكِيمُ the All-Wise ﴿٦٠﴾

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

وَلَوْ يَوَازِئُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَجَعَلُوا لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ السَّبَّحَةُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

وَلَوْ يَوَازِئُ and if يَوَازِئُ (were to) seize اللَّهُ Allah النَّاسَ mankind بِظُلْمِهِمْ on it عَلَيْهَا He would leave تَرَكَ not مَا for their wrong-doing (of) دَابَّةٍ a single (moving) living creature وَلَكِنْ but يُؤَخِّرُهُمْ He

and فَإِذَا an appointed مُسَمًّى term أَجَلٍ for إِلَى postpones them they can neither بِسْتَفْخِرُونَ بِسْتَفْخِرُونَ their term أَجَلُهُمْ comes جَاءَ when they can advance it nor وَلَا an hour سَاعَةً delay it they وَبَعَثُوا to Allah ﷻ and they assign بِكَرْهُوتٍ what يَكْرَهُونَ they dislike وَتَصِفُ (assert) أَلْسِنَتُهُمْ and describe (assert) أَلْسِنَتُهُمْ their tongues الْكَذِبِ the falsehood أَنِ that لَهُمْ will be theirs الْمُسْتَقَى the better things لَا no جَرَمَ doubt أَنَّ that لَهُمْ for them النَّارُ the Fire (is) وَأَنْتُمْ (will be) left neglected مُفْرَطُونَ ﴿٦١﴾

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

ثُمَّ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَرَزْنَاهُمْ لِهَيْمُ الشَّيْطَانِ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٢﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٣﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٤﴾

ثُمَّ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَرَزْنَاهُمْ لِهَيْمُ الشَّيْطَانِ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٢﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٣﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٤﴾

the ثُمَّ أَرْسَلْنَا indeed لَقَدْ by Allah ﷻ We have sent إِلَى to أُمَمٍ the nations مِّن قَبْلِكَ before you فَرَزْنَاهُمْ then made fair-seeming لِهَيْمُ them Satan أَعْمَالَهُمْ their deeds فَهُوَ so he وَلِيُّهُمُ today helper وَلَهُمْ (will be) theirs عَذَابٌ torment أَلِيمٌ a painful وَمَا and not أَنْزَلْنَا We sent down عَلَيْكَ unto you الْكِتَابَ the Book إِلَّا except لِتُبَيِّنَ that you may explain لَهُمُ to them الَّذِي those things اخْتَلَفُوا فِيهِ they differ وَهُدًى in which وَرَحْمَةً a guidance لِّقَوْمٍ for a folk يُؤْمِنُونَ who أَنْزَلَ and Allah ﷻ sent down مِنَ the sky السَّمَاءِ the earth فَأَخْيَا water (rain) then gives life بِهِ by it الْآرْضَ the earth بَعْدَ after مَوْتِهَا its death إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) a sign لِّقَوْمٍ for people يَسْمَعُونَ who listen

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur'ân) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

وَلَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

وَلَإِنَّ لَكُمْ and verily لكم for you في in الْأَنْعَامِ the cattle لَعِبْرَةً (is) (is) a lesson نُسْقِيكُمْ We give you to drink مِمَّا of that which في in بُطُونِهِمْ their bellies مِنْ from بَيْنِ between فَرْثٍ excretions وَدَمٍ and لَبَنًا blood خَالِصًا pure سَائِغًا palatable لِلشَّارِبِينَ (٦٦) to the (of) the date-palms النَّخِيلِ the fruits ثَمَرَاتِ and from وَمِنْ drinkers وَالْأَعْنَابِ and the grapes تَتَّخِذُونَ you derive (make) مِنْهُ of it سَكَرًا strong drink وَرِزْقًا and provision حَسَنًا goodly إِنَّ verily فِي ذَلِكَ therein لَآيَةً (is) indeed a sign لِقَوْمٍ for people يَعْقِلُونَ (٦٧) who think وَأَوْحَىٰ and inspired رَبُّكَ your Lord إِلَى (to) النَّحْلِ the bee أَنْ (saying) that اتَّخِذِي take you مِنْ (in) الْجِبَالِ the mountains وَمِنَ and in what يَعْرِشُونَ (٦٨) they erect

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. 68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ ۖ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفِّقُكُمْ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ مَاءً فَتُخْرِجُ مِنْهُ نَبَاتًا ۚ وَلَهُ عِلْمُ الْغُيُوبِ ﴿٧٠﴾

and follow ثَمَّ then كُلِّ eat مِن of كُلِّ all الثَّمَرَاتِ fruits فَاتَّبِعُوا follow
 سُبُلَ the ways رَبِّكَ your Lord (of) ذُلَّ made easy يَخْرُجُ comes
 مِنْ from بُطُونِهَا bellies شَرَابٌ drink مُخْتَلِفٌ varying ألْوَانُهُ
 wherein its colours شِفَاءٌ healing (is) لِلنَّاسِ for people إِنَّ verily
 فِي in ذَلِكَ this لَآيَةٌ (is) لِقَوْمٍ for people يَنْفَكُونَ ﴿٦٩﴾
 who think وَاللَّهُ Allah and خَلَقَكُمْ has created you ثُمَّ then
 وَمِنْكُمْ He will cause you to die وَمِنْ some (there are)
 who يُرَدُّ are sent back إِلَيْكَ to أَوَّلَ the worst أَلْعُمُرِ (of) age
 (senility) لِكَيْ so that لَا not يَعْلَمَ he knows بَعْدَ after عِلْمِهِ
 having known شَيْئًا anything إِنَّ truly اللَّهُ Allah عَلِيمٌ (is)
 All-Knowing قَدِيرٌ ﴿٧٠﴾ All-Powerful

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allâh is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
 أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

وَاللَّهُ Allah and فَضَّلَ has preferred بَعْضَكُمْ some of you عَلَى above
 بَعْضٍ others فِي in الرِّزْقِ provision (wealth) فَمَا then, not الَّذِينَ
 فُضِّلُوا those who بِرَأْيِ are preferred رَبِّهِمْ will hand over
 wealth عَلَى to مَا what مَلَكَتْ possess أَيْمَانُهُمْ their right hands
 فَهُمْ they are فِيهِ thereof سَوَاءٌ equal أَفَبِنِعْمَةِ the
 grace وَاللَّهُ Allah (of) يَجْحَدُونَ ﴿٧١﴾ they deny وَاللَّهُ Allah and جَعَلَ
 has given لَكُمْ you (to) مِنْ of أَنْفُسِكُمْ your own kind أَزْوَاجًا wives
 and has given لَكُمْ you (to) مِنْ from أَزْوَاجِكُمْ your wives
 بَنِينَ sons وَحَفَدَةً and grand sons وَرَزَقَكُمْ and has provided you مِنْ

of the **الطَّيِّبَاتِ** good things **أَفَيَا بَاطِلٍ** do then, in false (deities) **يُؤْمِنُونَ** they believe **وَيَنْعَمَتِ** and the Favour **الله** (of) Allah **هُمْ** they **يَكْفُرُونَ** deny ﴿٧٦﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?

72. And Allâh has made for you *Azwâj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٦﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٦﴾ ﴿٧٦﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

وَيَعْبُدُونَ and they worship **مِن دُونِ** others besides **الله** Allah **مَا** which **لَا** not **يَمْلِكُ** do own **لَهُمْ** for them **رِزْقًا** any provision **مِّنَ** from **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** the earth **شَيْئًا** anything **وَلَا** nor **يَسْتَطِيعُونَ** can they **﴿٧٦﴾** **فَلَا** so not **تَضْرِبُوا** put forward **لِلَّهِ** Allah **الْأَمْثَالَ** similitudes **إِنَّ** truly **الله** Allah **يَعْلَمُ** knows **وَأَنْتُمْ** and you **لَا** not **تَعْلَمُونَ** know **﴿٧٦﴾** **ضَرَبَ** puts forward **الله** Allah **مَثَلًا** the example **عَبْدًا** a slave **مَمْلُوكًا** (of) under the possession **لَا** another) **يَقْدِرُ** has power **عَلَى** over **شَيْءٍ** anything **وَمَن** and **رِزْقًا** from Us **مِنَّا** We provided him **رَزَقْنَاهُ** a man on whom **حَسَنًا** a good **فَهُوَ** and he **يُنْفِقُ** spends **مِنْهُ** thereof **سِرًّا** secretly **وَجَهْرًا** openly **هَلْ** can **يَسْتَوُونَ** they be equal **الْحَمْدُ** but most of them **لِلَّهِ** to Allah **بَلْ** nay **أَكْثَرُهُمْ** all praise is due **لَا** not **يَعْلَمُونَ** know **﴿٧٥﴾**

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. 75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّكَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَضَرَبَ اللَّهُ and puts forth مَثَلًا an example رَجُلَيْنِ (of) two men أَحَدُهُمَا one of them أَبْكَمٌ dumb (is) لَا not يَقْدِرُ he has عَلَى over شَيْءٍ anything وَهُوَ and he is كَلٌّ a burden عَلَى to مَوْلَاهُ his master أَيْنَمَا whichever way يُوَجِّههُ he directs هَلْ is يَسْتَوِي equal هُوَ he وَمَنْ and the one who يَأْمُرُ commands بِالْعَدْلِ justice وَهُوَ and he (is) عَلَى on صِرَاطٍ Path مُسْتَقِيمٍ ﴿٧٦﴾ the Straight وَلِلَّهِ and to (belongs) Allah (belongs) غَيْبُ the Unseen السَّمَوَاتِ the heavens (of) the earth وَمَا and (is) not أَمْرُ the matter السَّاعَةِ (of) the Hour إِلَّا but كَلَمْحِ as a twinkling الْبَصَرِ (of) the eye أَوْ or هُوَ it (is) أَقْرَبُ nearer إِنَّكَ truly اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿٧٧﴾ (is) All-Powerful

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْوِا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُنْسِكُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِثَالًا إِلَى حِينٍ ﴿٨٠﴾

bellies بَطُونِ of مِنْ brought you out أَخْرَجَكُمْ and Allah وَاللَّهُ
 you know قَلِمُوتٌ not لَا (of) your mothers أُمَّهَاتِكُمْ (wombs)
 hearing السَّمْعَ to you لَكُمْ and He gave وَجَعَلَ anything شَيْئًا
 that you might لَعَلَّكُمْ and hearts وَالْأَفْئِدَةَ and sight وَالْأَبْصَارَ
 تَشْكُرُونَ ﴿٧٨﴾ give thanks أَلَمْ do not يَرَوْا they see إِلَى (to) الطَّيْرِ
 the birds مُسَخَّرَاتٍ (employed) فِي held (employed) in جَوِّ the midst السَّمَاءِ
 (of) the sky مَا none يُمْسِكُهُنَّ إِلَّا holds them but اللَّهُ Allah إِنَّ
 verily فِي in ذَلِكَ this لَايَسِرُّ (are) لِقَوْمٍ for people يُؤْمِنُونَ ﴿٧٩﴾
 of مَنْ for you لَكُمْ has made وَجَعَلَ and Allah وَاللَّهُ who believe
 for you لَكُمْ and made وَجَعَلَ an abode سَكَنًا your homes يُؤْتِيكُمْ
 مِنْ of جُلُودِ the hides الْأَنْعَامِ (of) the cattle يُؤْتِي (of) your ظَعْنِكُمْ
 the day يَوْمَ which you find so light تَسْتَخِفُّونَهَا travel وَيَوْمَ
 and the day إِقَامَتِكُمْ (of) your stay وَمِنْ (of) and of أَصْوَابِهَا
 their wools وَأَوْبَارِهَا and fur وَأَشْعَارِهَا and hair أَثْقَالًا furniture وَمَتْنَعًا
 and comfort إِلَى for حِينٍ ﴿٨٠﴾ a while

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ
 الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا
 عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

out of that مِمَّا for you لَكُمْ has made وَجَعَلَ and Allah وَاللَّهُ
 and has made وَجَعَلَ shades ظِلَالًا He has created خَلَقَ which
 places of أَكْنَانًا the mountains الْجِبَالِ of مِنْ for you لَكُمْ

garments **تَقِيكُمْ** for you **لَكُمْ** and has made **وَجَعَلَ** refuge and coats of mail **وَسَرِيَلٍ** from the heat **الْحَرِّ** to protect you **تَقِيَكُمْ** from your mutual violence **بِأَسَاسِكُمْ** to protect you **كَذَلِكَ** thus **يُنِمْ** He perfects **نِعْمَتُهُ** His Grace **عَلَيْكُمْ** unto you **لَعَلَّكُمْ** they turn away **تَوَلَّوْا** then, if **فَإِنْ** submit **تَسْلِمُونَ** (81) that you may to convey (the Message) **الْبَلَّغُ** on you (is) **عَلَيْكَ** then only **فَإِنَّمَا** **الْمَيِّنُ** (82) in a clear way

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (81) **وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذِنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ** (82) **وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ** (83)

yet **يَعْرِفُونَ** they recognize **نِعْمَتَ اللَّهِ** the Grace **اللَّهِ** (of) Allah **ثُمَّ** yet **يُنْكِرُونَهَا** they deny it **وَأَكْثَرُهُمُ الْكَافِرُونَ** (81) **وَيَوْمَ نَبْعَثُ** We and (remember) the Day (when) **وَيَوْمَ** (are) disbelievers **وَيَوْمَ** each **كُلِّ** from **مِنْ** shall raise up a witness **شَهِيدًا** nation **أُمَّةٍ** **وَيَوْمَ** (their Messenger) **ثُمَّ** then **لَا** not **يُؤْذِنُ** will be permitted **لِلَّذِينَ** **وَيَوْمَ** those who **كَفَرُوا** have disbelieved **وَلَا** nor **هُمْ** they **يُسْتَعْتَبُونَ** (82) **وَيَوْمَ** will be allowed **وَيَوْمَ** and when **وَيَوْمَ** those who **ظَلَمُوا** did wrong **الْعَذَابَ** the torment **فَلَا** then **يُخَفَّفُ** not **عَنْهُمْ** it will be lightened **وَلَا** nor **هُمْ** they **يُنْظَرُونَ** (83) will be given respite

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to

repent and ask for Allâh's forgiveness (of their sins). 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

وَإِذَا رَأَوْا see the الَّذِينَ those who associated شُرَكَاءَهُمْ partners (with Allah) they will say قَالُوا their partners رَبَّنَا Our Lord هَؤُلَاءِ these شُرَكَائُنَا (are) our partners الَّذِينَ (are) our partners whom we used to invoke نَدْعُوا besides You مِنْ دُونِكَ but فَأَلْقُوا besides You they will throw back at them الْقَوْلَ (their) word إِنَّكُمْ (are) indeed liars لَكَاذِبُونَ ﴿٨٦﴾ surely you and they will offer إِلَى اللَّهِ to Allah يَوْمَئِذٍ on that Day السَّلَامَ submission وَضَلَّ and will vanish عَنْهُمْ from them مَا what كَانُوا they used يَفْتَرُونَ ﴿٨٧﴾ to invent (false deities) الَّذِينَ those who كَفَرُوا disbelieved وَصَدُّوا and hinder (men) عَنْ from سَبِيلِ the Path اللَّهِ (of) Allah زِدْنَاهُمْ the torment عَذَابًا torment فَوْقَ over الْعَذَابِ the torment بِمَا because كَانُوا they used يُفْسِدُونَ ﴿٨٨﴾ to spread corruption

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

وَيَوْمَ We shall raise up نَبْعَثُ and (remember) the Day (when) in كُلِّ every أُمَّةٍ nation شَهِيدًا a witness عَلَيْهِمْ against them مِنْ

from أَنفُسِهِمْ amongst themselves وَجِئْنَا and We shall bring بِكَ you شَهِيدًا as a witness عَلَى against هَؤُلَاءِ these وَنَزَّلْنَا and We have sent down عَلَيْكَ to you الْكِتَابَ the Book (Quran) نَبِيْنَا as a guidance وَهُدًى and a guidance لِكُلِّ of every شَيْءٍ thing وَرَحْمَةً and mercy وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿٨٩﴾ and Muslims إِنَّ verily اللَّهُ Allah يَأْمُرُ enjoins بِالْعَدْلِ justice وَالْإِحْسَانِ and doing good وَإِيتَايَ (and) giving (help) ذِي kith and kin وَيَنْهَى and forbids عَنِ from الْفَحْشَاءِ and lewdness/obscenity وَالْمُنْكَرِ and evil deeds وَالْبَغْيِ and oppression يَعِظُكُمْ He admonishes you تَذَكَّرُوا ﴿٩٠﴾ take heed

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). 90. Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ'*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

وَأَوْفُوا and fulfil بِعَهْدِ the Covenant اللَّهُ (of) Allah إِذَا when عَاهَدْتُمْ you have taken a covenant وَلَا you don't تَنْقُضُوا break الْأَيْمَانَ and (your) oaths بَعْدَ after تَوْكِيدِهَا confirmation thereof وَقَدْ indeed جَعَلْتُمُ Allah you have appointed عَلَيْكُمْ over you كَفِيلًا guarantor إِنَّ verily اللَّهُ Allah يَعْلَمُ what تَفْعَلُونَ ﴿٩١﴾ like that (woman) who تَكُونُوا be (you) وَلَا and not

strength (it قُوَّةٌ after مِنْ بَعْدِ her spun thread غَزَلَهَا undoes نَقَضَتْ
 you take أَنْتُمْ take تَتَّخِذُونَ weakening it أَنْكَأ has become strong)
 among yourselves بَيْنَكُمْ as a means of deception دَخَلًا your oaths
 more أَنْ تَكُونَ lest أَنْتُمْ should be أُمَّةٌ a nation هِيَ (it is) أَرَبٌ more
 tests يَبْلُوكُمْ only إِنَّمَا another nation أُمَّةٌ than مِنْ numerous
 to لَكُمْ and He will make clear وَلَيَبَيِّنَنَّ by this بِهِ Allah أَنْتُمْ you
 you يَوْمَ on the Day الْقِيَمَةِ (of) Resurrection مَا what كُنْتُمْ you
 used فِيهِ about (it) تَخْتَلِفُونَ ﴿٩١﴾ to differ

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٢﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَقْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٣﴾

He could have وَلَوْ شَاءَ Allah اللَّهُ willed لَجَعَلَكُمْ
 He sends يُضِلُّ but وَلَكِنْ one وَاحِدَةً nation أُمَّةً made you all
 whom مَنْ and guides وَيَهْدِي He wills يَشَاءُ whom مَنْ astray
 يَشَاءُ He wills وَلَتُسْأَلُنَّ and certainly you shall be questioned عَمَّا
 take كُنْتُمْ you used تَعْمَلُونَ ﴿٩٢﴾ to do وَلَا تَتَّخِذُوا
 among بَيْنَكُمْ a means of deception دَخَلًا your oaths
 being ثُبُوتِهَا after بَعْدَ a foot قَدَمٌ lest, should slip فَتَزِلَّ yourselves
 the evil الشَّوْءَ and you may have to taste وَتَذُوقُوا firmly planted
 from عَنْ hindered (men) صَدَقْتُمْ of having بِمَا (punishment)
 سَبِيلِ the Path اللَّهُ Allah (of) وَلَكُمْ (will be) and for you عَذَابٌ
 a great عَظِيمٌ ﴿٩٣﴾ torment

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكَزَّ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٥﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُخَوِّضَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

(at the cost of) Covenant يَمْتَدُّ purchase (you) تَشْتَرُوا and not وَلَا
 Allah الله (of) ثَمَنًا price/gain قَلِيلًا a small إِنَّمَا verily what عِنْدَ
 if إن for you لَكُمْ better خَيْرٌ (it) is هُوَ Allah الله (is) with
 كُنْتُمْ you were تَعْلَمُونَ ﴿١٥﴾ to know مَا whatever عِنْدَكُمْ (is) with
 you يَنْفَدُ will be exhausted وَمَا and whatever عِنْدَ (is) with الله
 Allah بَاقٍ will remain وَلَنَجْزِيَنَّهُمْ and We will certainly pay الَّذِينَ
 those who صَبَرُوا are patient أَجْرَهُمْ their reward بِأَحْسَنِ in
 to يَفْعَلُونَ ﴿١٦﴾ they used كَانُوا of what مَا proportion to the best
 whoever مَنَ does عَمِلَ a righteous deed مِّنَ whether
 ذَكَرَ male أَوْ or أَنْثَى female وَهُوَ while he is (or she) مُؤْمِنٌ
 a believer فَلَنُحْيِيَنَّهُ We will give him life حَيَوًى a life طَيِّبَةً a good
 وَلَنَجْزِيَنَّهُمْ them pay shall أَجْرَهُمْ and We shall
 بِأَحْسَنِ to the best مَا of what كَانُوا they used يَفْعَلُونَ ﴿١٧﴾ to do

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا seek refuge فَاسْتَوْذُ the Quran أَفَرَأَيْتَ you recite قَرَأْتَ so when
بِاللَّهِ with Allah مِنَ from الشَّيْطَانِ Satan الرَّجِيمِ ﴿١٨﴾ the outcast إِنَّهُمْ
those who الَّذِينَ over عَلَى power سُلْطٰنٌ has لَهُ not لَيْسَ verily he
they مَآمَنُوا believe وَعَلَى (on) and in رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿١٩﴾
put their trust إِنَّمَا only سُلْطٰنُهُ he has power عَلَى over الَّذِينَ
those who يَتَوَلَّوْنَهُ follow him وَالَّذِينَ and those who هُمْ (they) بِهِ
with Him مُشْرِكُونَ ﴿٢٠﴾ join partners وَإِذَا and when بَدَلْنَا
change ءَايَةً a Verse مَكَاتٍ in place ءَايَةٍ (of another) Verse
and Allah أَعْلَمُ knows best بِمَا of what يَرْزُقُ He sends
down قَالُوا they say إِنَّمَا only أَنْتَ you are مُفْتَرٍ a forger, liar بَلْ
but أَكْثَرُهُمْ لَا not يَعْلَمُونَ ﴿٢١﴾ know

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٦﴾ وَلَقَدْ
 نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانُ عَزِيزٍ
 مُبِينٍ ﴿١٠٧﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٨﴾

قُلْ نَزَّلَهُ رُوحُ spirit (Gabriel) has brought it down
 مِنَ of the Holy رَبِّكَ your Lord بِالْحَقِّ with truth لِيُثَبِّتَ
 الَّذِينَ to strengthen ءَامَنُوا those who believe
 وَهُدًى and as a guidance وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿١٥٦﴾ to
 the Muslims وَلَقَدْ نَعْلَمُ We know أَنَّهُمْ that they
 إِنَّمَا (it is) only يَقُولُونَ say who teaches him بَشَرٌ a human

they refer **لِسَانُ** the tongue **الَّذِي** (of) he whom **يُلْحِذُونَ** being
إِلَيْهِ to him **أَعْجَبِي** (as) foreign **وَهَذَا** (Qur'an) while this **لِسَانُ**
 verily **إِنَّ** (is) a clear **ثَبِيثٌ** Arabic **عَرَبِيَّةٌ** tongue (language)
الَّذِينَ those who **لَا** not **يُؤْمِنُونَ** believe **يَتَّبِعِينَ** in the Signs **اللَّهُ**
 and **لَهُمْ** Allah **لَا** (of) Allah **يَهْدِيهِمْ** not **يَهْدِيهِمْ** guide them **وَلَهُمْ** Allah
 (will be) a painful **أَلِيمٌ** torment **عَذَابٌ** for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayât* of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٢﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ
 بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ
 اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٣﴾ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الْكَافِرِينَ ﴿١٠٤﴾

those who **الَّذِينَ** falsehood **الْكَذِبَ** fabricate **يَفْتَرِي** (it is) only **إِنَّمَا**
لَا not **يُؤْمِنُونَ** believe **يَتَّبِعِينَ** in the Signs **اللَّهُ** (of) Allah **وَأُولَئِكَ**
 whoever **مَنْ** liars **الْكَاذِبُونَ** (they) are **هُمْ** and those
 except **إِلَّا** his belief **إِيمَانِهِ** after **مِنْ بَعْدِ** in Allah **بِاللَّهِ** disbelieved
مَنْ him who **أُكْرِهَ** is forced **وَقَلْبُهُ** and whose heart **مُطْمَئِنٌّ** (is)
 (is) at rest **بِالْإِيمَانِ** with faith **وَلَكِنْ** but **مَنْ** whoever **شَرَحَ** opens **بِالْكُفْرِ**
 (is) wrath **غَضَبٌ** on them **فَعَلَيْهِمْ** (their) breast **صَدْرًا** to disbelief
مِنْ from **اللَّهُ** Allah **وَلَهُمْ** and for them **عَذَابٌ** torment **عَظِيمٌ**
 they loved and **اسْتَحَبُّوا** because **بِأَنَّهُمْ** that (is) **ذَلِكَ** (is) a great
 preferred **الْحَيَاةَ** the life **الدُّنْيَا** (of) this world **عَلَى** over **الْآخِرَةِ**
 not **لَا** Allah **وَأَنَّ** (that of) the Hereafter **وَأَنَّ** and that **لَا** Allah **يَهْدِي**
 who disbelieve **الْقَوْمَ الْكَافِرِينَ** the people **الْقَوْمَ** guides

105. It is only those who believe not in the Ayât of Allâh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْفَافِلُونَ ﴿١٠٥﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٦﴾ ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١٠٧﴾

أُولَئِكَ they الَّذِينَ (are) those whose طَبَعَ has set a seal
 and (upon) their قُلُوبِهِمْ hearts and (upon) their سَمِعِهِمْ hearing
 and those وَأَبْصَرِهِمْ (sight) eyes and (upon) their وَأُولَئِكَ those
 هُمُ they (are) الْفَافِلُونَ ﴿١٠٥﴾ who are heedless لَا no جَرَمَ doubt
 أَنَّهُمْ they (will be) فِي in الْآخِرَةِ the Hereafter هُمُ (they)
 الْخَاسِرُونَ ﴿١٠٦﴾ the losers ثُمَّ then إِنَّكَ verily رَبُّكَ your Lord
 لِلَّذِينَ هَاجَرُوا for those who هَاجَرُوا emigrated مِنْ بَعْدِهَا after فُتِنُوا they
 strove hard جَاهَدُوا and thereafter ثُمَّ had been put to trials
 وَصَبَرُوا and were patient إِنَّكَ verily رَبُّكَ your Lord مِنْ بَعْدِهَا
 afterwards لَغَفُورٌ (is) رَحِيمٌ ﴿١٠٧﴾ Most Merciful

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

﴿١٠٨﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتَوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٠٩﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٠﴾

﴿١٠٨﴾ يَوْمَ (when) the Day تَأْتِي (remember) will come up كُلُّ
 every نَفْسٍ soul تُجَادِلُ pleading عَنْ for نَفْسِهَا itself وَتَوَفَّى and
 كُلُّ will be paid in full every نَفْسٍ soul مَّا for what عَمِلَتْ it

did وَهُمْ and they will لَا not يُظْلَمُونَ ﴿١١١﴾ be dealt with unjustly
 وَضَرَبَ and puts forward اللَّهُ Allah مَثَلًا the example قَرِيَةً (of)
 a town كَانَتْ that was ءَامِنَةً secure مُطْمَئِنَّةً and content بِأَنْبِيَئِهَا
 coming to it رِزْقُهَا its provision رَغَدًا in abundance مِنْ from كُلِّ
 every مَكَانٍ place فَكَفَرَتْ then it denied بِأَنْعَمِ the Favour اللَّهُ
 (of) Allah فَأَذَقَهَا so made it taste اللَّهُ Allah لِبَاسَ the garb الْجُوعِ
 (of) hunger وَالْخَوْفِ and fear بِمَا because of that which كَانُوا
 they used بَصْنَعُونَ ﴿١١٢﴾ to do

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا
 طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ
 الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاطِلٍ لَاحِظًا لِحَاجَتِهِ فَذَلِكَ اللَّهُ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

وَلَقَدْ and verily جَاءَهُمْ had come to them رَسُولٌ a Messenger مِنْهُمْ
 so فَكَذَّبُوهُ but they denied him فَأَخَذَهُمُ from among themselves
 (were) ظَالِمُونَ while they وَهُمْ the torment الْعَذَابُ overtook them
 wrong-doers فَكُلُوا so eat مِمَّا of what رَزَقَكُمْ has provided you
 with اللَّهُ Allah حَلَالًا lawful طَيِّبًا good (and) وَاشْكُرُوا and thank
 نِعْمَتَ Grace/Bounty اللَّهُ Allah إِنْ if كُنْتُمْ you really إِيَّاهُ
 Him تَعْبُدُونَ ﴿١١٤﴾ (you) worship إِنَّمَا only حَرَّمَ He has forbidden
 عَلَيْكُمْ unto you الْمَيْتَةَ the dead animal وَالْدَّمَ (and) the blood
 وَلَحْمَ (and) the flesh الْخِنْزِيرِ (of) swine وَمَا (any animal) and
 which أَهْلَ is slaughtered as a sacrifice لِغَيْرِ for others than اللَّهُ
 Allah بِهِ (with it) فَمَنْ (is) اضْطُرَّ but if one is forced (by dire

(is) Oft-Forgiving **عَفُورٌ** Allah **اللَّهُ** then verily **فَاتٍ** transgressing
Most Merciful **رَحِيمٌ** (113)

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. 114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٤﴾ مَتَّعَ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٦﴾

put forth **تَصِفُ** to that which **لِمَا** say (you) **وَلَا تَقُولُوا** and not
(describe) **أَلْسِنَتُكُمُ** your tongues **الْكَذِبَ** falsely **هَذَا** this **حَلَلٌ**
(is) lawful **وَهَذَا** and this **حَرَامٌ** (is) unlawful (forbidden) **لِّتَفْتَرُوا**
as to invent **عَلَى** against **اللَّهُ** Allah **الْكَذِبَ** lies **إِنَّ** verily **الَّذِينَ**
those who invent **عَلَى** against **اللَّهُ** Allah **الْكَذِبَ** lies **لَا**
not **يَفْلِحُونَ** ﴿١١٤﴾ will prosper (be successful) **مَتَّعَ** enjoyment **قَلِيلٌ**
brief **وَلَهُمْ** and for them **عَذَابٌ** torment **أَلِيمٌ** ﴿١١٥﴾ (will be) a painful
We have **وَعَلَى** unto **الَّذِينَ** those who **هَادُوا** are Jews **حَرَّمْنَا** We have
forbidden **مَا** that which **قَصَصْنَا** We have mentioned **عَلَيْكَ** to you
before **وَمَا** and not **ظَلَمْنَاهُمْ** We wronged them **وَلَكِنْ** but
they used to wrong **أَنْفُسَهُمْ** themselves **يَظْلِمُونَ** ﴿١١٦﴾ wrong

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾
 إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ إِنَّ رَبَّكَ verily your Lord لِلَّذِينَ for those who عَمِلُوا do evil بِجَهْلَةٍ in ignorance ثُمَّ then تَابُوا they repent مِنْ بَعْدِ after ذَلِكَ that وَأَصْلَحُوا and do righteous deeds إِنَّ verily رَبَّكَ your Lord مِنْ بَعْدِهَا thereafter لَغَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful was إِبْرَاهِيمَ Ibrahim (Abraham) إِنَّ verily اُمَّةً a nation قَانِتًا obedient لِلَّهِ to Allah حَنِيفًا straight/upright وَلَمْ and not يَكُ he was مِنَ of الْمُشْرِكِينَ the polytheists. ﴿١٢٠﴾ شَاكِرًا (he was) thankful لِأَنْعُمِهِ for His Graces اجْتَبَاهُ He chose him وَهَدَاهُ and guided him إِلَى to صِرَاطٍ Path مُسْتَقِيمٍ the Straight وَمَا آتَيْنَاهُ and verily وَإِنَّمَا good حَسَنَةً this world الدُّنْيَا in We gave him فِي he (is) فِي الْآخِرَةِ the Hereafter لَمِنَ of those who الصَّالِحِينَ (are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

ثُمَّ then أَوْحَيْنَا We have sent the revelation إِلَيْكَ (to) you أَنْ (to) straight
 اتَّبِعْ follow مِلَّةَ the religion إِبْرَاهِيمَ (of) Abraham حَنِيفًا (of) straight
 of those who وَمَا (Monotheism) كَانَ he was مِنْ he was
 was prescribed only جُوعِلَ (are) polytheists الْمُشْرِكِينَ ﴿١٢٣﴾
 السَّبْتُ the Sabbath عَلَى for الَّذِينَ those who اختلفوا differed فِيهِ
 in it وَإِنَّ verily رَبِّكَ your Lord لَيَحْكُمُ will judge بَيْنَهُمْ
 between them يَوْمَ on the Day الْقِيَامَةِ (of) Resurrection
 about that كَانُوا they used to فِيهِ wherein يَخْتَلِفُونَ ﴿١٢٤﴾ differ
 (you) invite إِلَى to سَبِيلِ Path رَبِّكَ (of) your Lord بِالْحِكْمَةِ with
 wisdom وَالْمَوْعِظَةِ and preaching الْحَسَنَةِ fair (kind) وَحَدِيثُهُمْ and
 argue with them بِالَّتِي in a way that هِيَ (it) is أَحْسَنُ better إِنَّ
 verily رَبِّكَ your Lord هُوَ (is) He Who أَعْلَمُ knows best يَمَنْ who
 has gone astray ضَلَّ عَنْ from سَبِيلِهِ His Path وَهُوَ (it is) He
 (Who) أَعْلَمُ knows best بِالْمُهْتَدِينَ ﴿١٢٥﴾ those who are guided

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا
 بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰىقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
 مُحْسِنُونَ ﴿١٢٨﴾

وَإِنْ and if عَاقَبْتُمْ you punish فَعَاقِبُوا then punish بِمِثْلِ with the
 like مَا (of) that which عُوقِبْتُمْ you were punished بِهِ (it) with
 وَلَئِنْ but if صَبَرْتُمْ you endure patiently لَهُوَ (is) خَيْرٌ verily it
 better لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ for the patient and endure patiently وَمَا
 and not صَبْرُكَ (is) your patience إِلَّا but بِاللَّهِ from Allah وَلَا

in be تَكُفْ and not وَلَا over them عَلَيْهِمْ grieve تَحْزَنَ and not
 verily إِنَّ they plot يَمْكُرُونَ from what مِمَّا distress ضَيِّقُ
 اللَّهُ Allah مَعَ with الَّذِينَ (is) الَّذِينَ those who اتَّقُوا fear (Him) وَالَّذِينَ
 good-doers مُحْسِنُونَ (they) are هُمْ and those who

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. 128. Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

بِسْمِ اللَّهِ الرَّكْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةً مِّنْ حَمَلِنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

سُبْحَانَ الَّذِي (Glorified and Exalted is) [He (Allah)] Who أَسْرَى by night لَيْلًا His slave (Muhammad) بِعَبْدِهِ took for a journey from الْمَسْجِدِ الْمَكِّيِّ (the Mosque at Makkah) الْحَرَامِ Sacred إِلَى the Mosque (in Jerusalem) الْأَقْصَا farthest الَّذِي which بَرَكْنَا around it (neighbourhood whereof) حَوْلَهُ We (Allah) blessed verily He إِنَّهُ Our Signs ءَايَاتِنَا of مَنْ to show him (Muhammad) and هُوَ He السَّمِيعُ (is) the All-Hearer (۱) الْبَصِيرُ the All-Seer وَمَا تَيْنَا and made it وَجَعَلْنَاهُ the Scripture الْكِتَابَ Moses مُوسَى We gave هُدًى a guidance لِبَنِي إِسْرَءِيلَ (of) Israel الْآلِ other than Me مِنْ دُونِي وَكَيلًا (۱) that not of those مَنْ offspring ذُرِّيَّةً as Protector (Disposer of affairs) whom حَمَلْنَا We carried مَعَ with نُوحٌ Noah إِنَّهُ verily he كَانَتْ grateful شُكْرًا (۲) a slave عَبْدًا was

the Most Gracious, the Most Merciful

1. Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harâm* (at Makkah) to *Al-Masjid Al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât*. Verily, He is the All-Hearer, the All-Seer. 2. And We gave Moses the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakîl*. 3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتْفِيدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوكَ كَبِيرًا ﴿١﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ
عَلَيْهِمْ وَأَمْدَدْنَاهُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاهُمْ أَكْثَرَ نَفِيرًا ﴿٣﴾

وَقَضَيْنَا and We decreed إِلَى (to) for بَنِي Children (of) indeed you would do لُتْفِيدُنَّ the Scripture الْكِتَابِ in Israel and indeed you twice مَرَّتَيْنِ mischief in الْأَرْضِ the earth وَلَتَعْلُنَّ will become tyrants عُلُوكَ arrogant كَبِيرًا ﴿١﴾ extremely فَإِذَا so We came جَاءَ وَعْدُ promise أُولَاهُمَا for the first of two بَعَثْنَا We sent عَلَيْكُمْ against you عِبَادًا slaves لَنَا (of) Ours أُولَى given بَأْسٍ the شَدِيدٍ to warfare فَجَاسُوا a terrible they entered خِلَالَ the innermost parts الدِّيَارِ (of) homes (land) وَكَانَ and was وَعْدًا a promise مَفْعُولًا ﴿٢﴾ fulfilled (executed) ثُمَّ We returned رَدَدْنَا then لَكُمُ (to) you الْكُرَّةَ a return of victory عَلَيْهِمْ over them وَأَمْدَدْنَاهُمْ and بِأَمْوَالٍ We helped you with wealth وَبَنِينَ and children وَجَعَلْنَاهُمْ أَكْثَرَ and made you more نَفِيرًا ﴿٣﴾ numerous (in man-power)

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئَرُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلِمْتُمْ نَفِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٨﴾

إِنْ if أَحْسَنْتُمْ you do good أَحْسَنْتُمْ you do good لِأَنْفُسِكُمْ for yourselves وَإِنْ and if أَسَأْتُمْ you do evil فَلَهَا it is for it (against) وَلِيُتَبَرُوا themselves) كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ then, when جَاءَ comes وَعْدُ promise الْآخِرَةِ last

(second) لِيَسْتَفْهُوا so they make sorrowful وَجْوهَكُمْ your faces وَلِيَدْخُلُوا the Mosque (of Jerusalem) الْمَسْجِدَ and they enter just as كَمَا دَخَلُوهُ and to destroy وَلِيُسْتَبْرَأَ time مَرَّةً first أَوَّلَ they had entered it with (utter) destruction تَبْشِيرًا ﴿٧﴾ they had conquered عَلَوْا all that may show mercy رَبِّكُمْ that أَنْ your Lord عَسَىٰ it may be عَنَّا you return (to sins) عُدْتُمْ but if وَلَئِنْ unto you We (shall) عُدْنَا and We have made وَجَعَلْنَا return (to Our punishment) Hell جَهَنَّمَ and We have made حَصِيرًا ﴿٨﴾ mat (a prison) لِلْكَافِرِينَ for the disbelievers

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

إِنَّ هَذَا this الْقُرْآنَ Qur'an يَهْدِي guides لِلَّذِي to that هُوَ and gives glad tidings (to) أَقْوَمُ which (is) وَيُبَشِّرُ just (most right) الْمُؤْمِنِينَ the believers الَّذِينَ who يَعْمَلُونَ do الصَّالِحَاتِ righteous deeds أَنَّهُمْ that they shall have أَجْرًا a reward كَبِيرًا ﴿٩﴾ great وَأَنَّ and that الَّذِينَ those who لَا not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter أَعْتَدْنَا We have prepared لَهُمْ for them عَذَابًا torment أَلِيمًا ﴿١٠﴾ (as) he وَيَدْعُ a painful الْإِنْسَانُ man بِالشَّرِّ for evil دُعَاءَهُ (as) he بِالْخَيْرِ invokes الْإِنْسَانُ and was (is) وَكَانَ for the good عَجُولًا ﴿١١﴾ man invokes hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment. 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

کِتَابُ یَلْقَنُهُ مَنُشُورًا

wide open  مَنشُورًا which he will find يَلْقَاهُ

الْقَوْلُ فَدَمَّرْنَهَا تَدْمِيرًا

أَقْرَأْ read كِتَابَكَ your book كَفَى is sufficient بِنَفْسِكَ You
 Yourself الْيَوْمَ today (this day) عَلَيْكَ against you حَسِيبًا ﴿١١﴾ as
 a reckoner (accountant) مَنِّ whosoever أَهْتَدَى he goes right فَإِنَّمَا
 then (only) يَهْتَدِي goes right لِنَفْسِهِ for his ownself وَمَنْ and

he goes astray **يَضِلُّ** then only **فَإِنَّمَا** goes astray **ضَلَّ** whosoever
 one laden **وَإِذْ** can bear **نَزَرَ** and not **وَلَا** against his ownself **عَلَيْهَا**
 We **كُنَّا** and not **وَمَا** of another **أُخْرَى** burden **وَزَرَ** with burdens
 (were) **مُعَذِّبِينَ** punishing **حَقَّ** until **نَبْعَثَ** We have sent **رَسُولًا** ﴿١٥﴾
 destroy **تُهْلِكَ** to **أَنْ** We decide **أَرَدْنَا** and when **وَإِذَا** a Messenger
 its wealthy luxurious **مُتْرَفِيهَا** We order **أَمَرْنَا** a village (town) **قَرْيَةً**
 thus is **فَحَقَّ** in it (therein) **فِيهَا** then they transgress **فَفَسَقُوا** people
 justified **عَلَيْهَا** on it (against it) **الْقَوْلُ** the word (of torment) **فَدَمَرْنَاهَا**
 with (complete) destruction **تَدْمِيرًا** ﴿١٦﴾ then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. 16. And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

وَكَمْ أَهْلَكْنَا and how many **أَهْلَكْنَا** We have destroyed **مِنْ** (from) **الْقُرُونِ**
 and **وَكَفَىٰ** Noah **نُوحٍ** after **مِنْ** the generations (centuries)
 (of) His **عِبَادِهِ** of (the) sins **يَذُنُوبِ** your Lord **بِرَبِّكَ** sufficient is
 slaves **خَبِيرًا** as an All-Knower **بَصِيرًا** ﴿١٧﴾ **مَنْ** All-Seer (Beholder)
 the quick-passing **الْعَاجِلَةَ** wishes (wants) **يُرِيدُ** (was) **كَانَ** whoever
 We like **نَشَاءُ** what **مَا** in it **فِيهَا** him **لَمْ** We quickly grant **عَجَلْنَا**
 We have appointed **جَعَلْنَا** then **ثُمَّ** We will **نُرِيدُ** to whoever **لِمَنْ**
 (made) **لَمْ** for him **جَهَنَّمَ** Hell **يَصْلَاهَا** he will burn therein **مَذْمُومًا**
 wants/desires **أَرَادَ** and whoever **وَمَنْ** rejected **مَذْحُورًا** ﴿١٨﴾
 the Hereafter **الْآخِرَةَ** **وَسَعَىٰ** and strives **لَهَا** for it **سَعْيَهَا**

وَهُوَ while he is مُؤْمِنٌ a believer فَأُولَئِكَ then those كَانُ are
(were) سَعْيُهُمْ their striving مَشْكُورًا ﴿١٧﴾ (shall be) appreciated

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.
18. Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated.

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَحْذُورًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا
نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

كُلًّا each نُمِدُّ We provide هَؤُلَاءِ these وَهَؤُلَاءِ and those مِنْ
عَطَاءِ from عَطَاءِ Bounty (gift) رَبِّكَ (of) your Lord وَمَا and not كَانُ
عَطَاءُ was عَطَاءِ Bounty رَبِّكَ (of) your Lord مَحْظُورًا ﴿٢٠﴾ forbidden
أَنْظِرْ (restricted) كَيْفَ see/look فَضَّلْنَا how بَعْضَهُمْ We preferred
بَعْضٍ over بَعْضٍ others وَلِلْآخِرَةِ and verily the
أَكْبَرُ Hereafter أَكْبَرُ (will be) greater دَرَجَاتٍ in degrees وَأَكْبَرُ and
تَفْضِيلًا ﴿٢١﴾ greater تَفْضِيلًا in preference لَا do not تَجْعَلْ set up مَعَ with
إِلَٰهًا Allah إِلَٰهًا god آخَرَ another فَتَقَعُدَ you will sit down then
مَذْمُومًا reproved مَحْذُورًا ﴿٢٢﴾ forsaken وَقَضَىٰ and has decreed رَبُّكَ
أَلَّا your Lord لَا that you do not تَعْبُدُوا worship إِلَّا except إِيَّاهُ
وَبِالْوَالِدَيْنِ Him and to parents إِحْسَانًا (dutiful) إِمَّا if يَبُلُغَنَّ
عِنْدَكَ with you الْكِبَرَ old age أَحَدُهُمَا or one of them
كِلَاهُمَا both of them فَلَا then do not تَقُلْ say لَهُمَا to them أَمْرًا
نَهْرَهُمَا nor تَقُلْ scold them وَلَٰكِنْ a word of disrespect
قَوْلًا to them كَرِيمًا ﴿٢٣﴾ (of) honour

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reprovèd, forsaken. 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢١﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢٢﴾ وَمَا يَذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا يَبْذُرْ تَبْذِيرًا ﴿٢٣﴾

وَأَخْفِضْ and lower لَهُمَا to them جَنَاحَ (the) wing الذِّلِّ (of) submission (humility) مِنْ through الرَّحْمَةِ mercy وَقُلْ and say رَبِّ and O my Lord! أَرْحَمُهُمَا just as رَبَّيَانِي they raised me صَغِيرًا (when I was) small (young) ﴿٢١﴾ رَبُّكُمْ Your Lord أَعْلَمُ knows best بِمَا what (is) فِي in نُفُوسِكُمْ your inner-selves إِنْ if تَكُونُوا you are صَالِحِينَ righteous فَإِنَّهُ then verily He كَانَ is لِلْأَوَّابِ to those who often turn (unto Him) غَفُورًا ﴿٢٢﴾ Most-Forgiving وَمَا and give (grant) ذَا الْقُرْبَىٰ to kins man حَقَّهُ his due (right) وَالْمِسْكِينَ and to the poor (who do not beg) وَابْنَ and the wayfarer السَّبِيلِ وَلَا but do not يَبْذُرْ spend (waste) تَبْذِيرًا ﴿٢٣﴾ wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٤﴾ وَإِمَّا تَعْرِضْ عَنْهُمْ أِبْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيِّسُورًا ﴿٢٥﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٢٦﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٧﴾

إِنَّ الْمُبَذِّرِينَ verily the spendthrifts كَانُوا brothers الشَّيَاطِينِ to His رَبِّهِ the devil الشَّيْطَانُ and is وَكَانَ (of) the devils كَفُورًا Lord ٢٧ ever ungrateful وَإِنَّمَا and if تَعْرِضَنَّ you turn away عَنْهُمْ your Lord رَبِّكَ from مِنْ a mercy رَحْمَةٍ seeking أَيْغَاءَ from them تَرْجُوهُمْ which you hope فَقُلْ then say لَهُمْ to them قَوْلًا word be tied مَيْسُورًا kind ٢٨ وَلَا and don't تَجْعَلْ let يَدَكَ your hand مَغْلُولَةً stretch it (forth) إِلَىٰ عُنُقِكَ your neck وَلَا and don't تَبْسُطْهَا reach فَتَقَعُدَ so that you sit مَلُومًا to (its) utmost مَحْسُورًا blameworthy ٢٩ (and in) severe poverty إِنَّ رَبَّكَ verily رَبِّكَ your Lord يَبْسُطُ extends (enlarges) الرِّزْقَ the provision لِمَن whom يَشَاءُ He wills وَيَقْدِرُ and straitens (for whom He wills) إِنَّهُ All-Knower خَبِيرًا of His slaves (servants) عِبَادِهِ verily He All-Seer ٣٠ بَصِيرًا

27. Verily, the spendthrifts are brothers of the devils, and the (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word. 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens. Verily, He is Ever All-Knower, All-Seer of His slaves.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا تَقْتُلُوا نَزَرُ عَنْهُمْ وَإِنَّهُمْ لَخِطَاءٌ كَبِيرٌ ٣١ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ٣٢ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرَبِّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ٣٣

وَلَا تَقْتُلُوا and do not قَتْلُكُمْ kill أَوْلَادَكُمْ your children خَشْيَةً for fear إِمَّا تَقْتُلُوا and for you نَزَرُ عَنْهُمْ We (of) poverty وَإِنَّهُمْ لَخِطَاءٌ a sin (mistake) كَبِيرٌ great ٣١ وَلَا and not تَقْرَبُوا approach (come near) الزِّنَىٰ a great sin فَحِشَةً is فَحِشَةً verily it إِنَّهُ adultery/fornication سَبِيلًا and it is the worst ٣٢ وَلَا way ٣٣ and do not قَتْلُكُمْ kill النَّفْسَ

except soul أَلَّتِي which حَرَّمَ (to kill) اللهُ Allah إِلَّا is killed قُتِلَ and whoever وَمَنْ for a just cause بِالْحَقِّ wrongfully فَقَدْ جَعَلْنَا then surely جَعَلْنَا We have made لَوْلِيَّهِ. for his heir (guardian) سُلْطَنًا an authority فَلَا but not يُسْرِفُ he exceed in limits فِي in الْقَتْلِ killing إِنَّهُ he كَانَ verily is مَنْصُورًا ﴿٣١﴾ helped

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَسْئُولًا ﴿٣١﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٢﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٣﴾

wealth/property مَالٍ approach (come near) تَقْرَبُوا and don't لَا الْيَتِيمِ (of) the orphan إِلَّا except بِالَّتِي with what هِيَ (it) أَحْسَنُ (is) best حَتَّى until يَبْلُغَ he attains أَشُدَّهُ the age of full strength وَالْعَهْدِ the covenant إِنَّ verily الْعَهْدُ the covenant كَانَتْ is مَسْئُولًا ﴿٣١﴾ a responsibility (questioned about) وَأَوْفُوا and الْكَيْلَ give full إِذَا when كِلْتُمْ you measure وَزَنُوا and بِالْقِسْطَاسِ weigh with balance الْمُسْتَقِيمِ straight ذَلِكَ that is خَيْرٌ good وَأَحْسَنُ and better تَأْوِيلًا ﴿٣٢﴾ interpretation (in the end) وَلَا and not تَقْفُ follow مَا what لَيْسَ not لَكَ you have بِهِ of which عِلْمٌ knowledge إِنَّ verily السَّمْعَ the hearing وَالْبَصَرَ the sight وَالْفُؤَادَ and the heart كُلُّ each أُولَئِكَ those (of) كَانَ is عَنْهُ for it مَسْئُولًا ﴿٣٣﴾ questioned

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and

weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَنَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

وَلَا تَمْشِ and don't walk in the earth مَرَحًا with conceit (and arrogance) إِنَّكَ verily you لَن will never تَخْرِقَ penetrate the earth وَلَا the earth وَلَن and will never تَبْلُغَ attain (reach) the الْجِبَالَ mountains طُولًا in height ﴿٣٧﴾ كُلُّ all ذَلِكَ that كَانَ (was) is سَيِّئُهُ its evil عِنْدَ to رَبِّكَ your Lord ﴿٣٨﴾ مَكْرُوهًا (is) hateful ﴿٣٩﴾ ذَلِكَ (is) that (is) its evil مِمَّا (part) of what أَوْحَىٰ revealed إِلَيْكَ to you رَبُّكَ your lord مِنْ your lord of الْحِكْمَةِ the wisdom وَلَا and don't تَجْعَلْ set up مَعَ with اللَّهِ Allah إِلَهًا god آخَرَ another فَتُلْقَىٰ lest you should be thrown into جَهَنَّمَ Hell مَلُومًا blameworthy مَدْحُورًا (and) rejected ﴿٤٠﴾ أَفَأَصْفَكَ your Lord رَبُّكُمْ has preferred for you بِالْبَنِينَ sons وَاتَّخَذَ and taken مِنَ (for Himself) from among الْمَلَائِكَةِ the angels إِنثًا females statement قَوْلًا you utter لَنَقُولُونَ verily you إِنَّكُمْ (daughters) عَظِيمًا ﴿٤٠﴾ (great) awful

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُدَّ لَهُمْ مِنَ الشَّيْءِ لَآتَيْنَهُم مِّنْ بَيْنِ يَدَيْهِ أَوْ خَلْفًا مِّنْ دُونِ الْخَلْفِ لَمَا يَكْفُرُونَ إِلَّا كُفْرًا بَدِيدًا ﴿٤٢﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ﴿٤٣﴾

We make جَعَلْنَا the Qur'an الْقُرْآنَ you recite قَرَأْتَ and when وَإِذَا do لَا those who الَّذِينَ and between وَبَيْنَ between you يَبْنِيكَ (put) a veil (barrier) حِجَابًا in the Hereafter بِالْآخِرَةِ believe يُؤْمِنُونَ not over (on) عَلَى and We have put وَجَعَلْنَا invisible (unseen) مَسْتُورًا ﴿١٥﴾ they should يَفْقَهُوهُ lest أَنْ coverings أَكِنَّةُ their hearts قُلُوبِهِمْ deafness (heavy) وَقَرَأَ their ears مَا نَانِيهِمْ and in فِي understand it (of) your Lord رَبِّكَ you made mention ذَكَرْتَ and when وَإِذَا load)

في in القرآن the Qur'an وحدهم alone وَلَوْ they turn عَلَى on أَذْبَرَهُمْ
 their backs (fleeing) ١٦ ﴿١٦﴾ in extreme dislikeness نَحْنُ We أَعْلَمُ
 of what بِمَا know best يَسْتَمِعُونَ they listen بِهِ with it إِذْ when
 they listen إِلَيْكَ to you وَإِذْ and هُمْ they تَجَوَّى (take)
 secret counsel إِذْ when يَقُولُ say الظَّالِمُونَ the wrong-doers إِنَّ
 none تَتَّبِعُونَ you follow إِلَّا but رَجُلًا a man مَسْحُورًا ﴿١٧﴾ ١٧ bewitched

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. 46. And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٨﴾ وَقَالُوا لَوْدَا كُنَّا عِظْمًا وَرَفَقًا لَّوْنًا لَمَبْعُوثُونَ خَلْقًا
 جَدِيدًا ﴿١٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٢٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي
 فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾

أَنْظُرْ see كَيْفَ how ضَرَبُوا they have put forward لَكَ for you
 الْأَمْثَالَ examples فَضَلُّوا so they have gone astray فَلَا and
 يَسْتَطِيعُونَ they can سَبِيلًا ﴿١٨﴾ find a way وَقَالُوا and they say لَوْدَا is it
 كُنَّا we are عِظْمًا bones وَرَفَقًا and fragments (ashes) لَوْدَا when
 لَمَبْعُوثُونَ should we really خَلْقًا be resurrected جَدِيدًا ﴿١٩﴾ a
 قُلْ say كُونُوا be you حِجَارَةً stones أَوْ or حَدِيدًا ﴿٢٠﴾ iron
 خَلْقًا a creation مِمَّا (We created) يَكْبُرُ of what (We created) فَسَيَقُولُونَ then they will say مَنْ who يُعِيدُنَا
 shall return us (bring us back to life) قُلِ say الَّذِي He Who فَطَرَكُمْ
 created you أَوَّلَ first مَرَّةٍ time فَسَيُنْغِضُونَ then they will shake إِلَيْكَ
 at you رُءُوسَهُمْ their heads وَيَقُولُونَ and say مَتَى when هُوَ it (will be)
 قُلْ say عَسَى perhaps أَنْ يَكُونَ it is قَرِيبًا ﴿٢١﴾ near (soon)

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ، وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥١﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٢﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَسَاءَ يَرْحَمُكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٣﴾

يَوْمَ (on the) Day (when) يَدْعُوكُمْ He will call you and فَتَسْتَجِيبُونَ and you will think وَتَظُنُّونَ with His Praise بِحَمْدِهِ you will answer that لَّبِثْتُمْ you have stayed إِلَّا but قَلِيلًا ﴿٥١﴾ a little (while) وَقُلْ those الَّتِي that they should say يَقُولُوا to My slaves لِعِبَادِي and say (words) هِيَ which أَحْسَنُ (are) best إِنَّ (are) truly الشَّيْطَانَ Satan يَنْزِعُ sows بَيْنَهُمْ amongst them إِنَّ surely الشَّيْطَانَ Satan كَانَ is لِلْإِنْسَانِ to man عَدُوًّا an enemy مُّبِينًا ﴿٥٢﴾ a plain رَبُّكُمْ your Lord أَعْلَمُ He will have بِكُمْ knows best if يَشَأْ He wills يَرْحَمُكُمْ He will have mercy on you or إِن or يَشَأْ He wills يُعَذِّبْكُمْ He will punish you وَمَا and not أَرْسَلْنَاكَ We have sent you عَلَيْهِمْ over them وَكِيلًا ﴿٥٣﴾ (as) a guardian

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَمَا يَتَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٥٤﴾ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٥﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٦﴾

وَرَبُّكَ and your Lord أَعْلَمُ knows best يَمَن all those who (are) in السَّمَوَاتِ the heavens وَالْأَرْضِ the earth وَلَقَدْ and indeed فَضَّلْنَا and preferred some بَعْضُ the Prophets الَّذِينَ (of) over عَلَى the David دَاوُدَ and We gave وَمَا آتَيْنَا others بَعْضُ (above) you قُلِ Psalms زَعَمْتُمْ those whom الَّذِينَ call unto ادْعُوا say neither فَلَا besides Him مِنْ دُونِهِ pretend (claimed to be gods) يَمْلِكُونَ they have the power كُنْفَ to remove الْضَّرَّ the adversity عَنْكُمْ from you وَلَا nor غَوِيلاً (to shift it) أُولَئِكَ those الَّذِينَ whom يَدْعُونَ they call upon يَتَّبِعُونَ desire (seek) إِلَى to رَبِّهِمْ their lord أَلْوَسِيلَةَ the means of access أَيُّهُمْ which of them أَقْرَبُ (for) His رَحْمَتُهُ and they hope وَيَرْجُونَ (should be) the nearest وَمَخَافَتُكَ Mercy and they fear عَذَابُهُ His Torment إِنَّ verily عَذَابَ the Torment رَبِّكَ (of) your Lord كَانَ is مَحْذُورًا (something to be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَلِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْفَيْكَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

We وَلِنْ but إِلَّا a town قَرْيَةٍ (of) مِنْ and (there is) not مُهْلِكُوهَا shall destroy it قَبْلَ before يَوْمِ the Day الْفَيْكَةِ (of) Resurrection أَوْ or مُعَذِّبُوهَا punish it عَذَابًا punishment شَدِيدًا severe the Book الْكِتَابِ in فِي that ذَلِكَ is كَانَ (with) وَمَا written and not مَنَعَنَا stopped us أَنْ to نُرْسِلُ send بِالْآيَاتِ the Signs إِلَّا but أَنْ that كَذَّبَ denied بِهَا the people الْأَوَّلُونَ

the (to) Thamud ثَمُودَ and We gave (sent) وَءَاتَيْنَا of old
 but they did wrong فَظَلَمُوا as a clear Sign مُبِينَةً she-camel
 except إِلَّا the Signs بِالْآيَاتِ We send رُسُلٌ and not وَمَا to her
 to warn (scare) تَخَوِّفًا ﴿٥٨﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) 59. And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّيَآءَ الَّتِي أُرِيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ
 مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when
 and رَبَّكَ your lord أَحَاطَ has encompassed بِالنَّاسِ mankind وَمَا
 We showed أُرِيْتَكَ which the vision الرِّيَآءِ We made جَعَلْنَا not
 and the tree وَالشَّجَرَةَ for mankind لِلنَّاسِ a trial فِتْنَةً but إِلَّا you
 and We warn وَنُحَوِّفُهُمْ the Qur'an الْقُرْآنِ in فِي accursed الْمَلْعُونَةَ
 save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)
 great طُغْيَانًا oppression, transgression and disobedience كَبِيرًا ﴿٦٠﴾
 to the angels لِلْمَلَائِكَةِ We said قُلْنَا and (remember) when
 اسْجُدُوا prostrate لِآدَمَ unto Adam فَسَجَدُوا so they prostrated إِلَّا
 to one إِبْلِيسَ except قَالَ he said مَا أَسْجُدُ shall I prostrate لِمَنْ to one
 whom خَلَقْتَ you created طِينًا ﴿٦١﴾ (from) clay

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْنَنِيكَ ۖ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٧﴾ قَالَ أَذْهَبَ
فَمَنْ يَبْعَكَ مِنْهُمْ فَأَيَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿١٨﴾ وَأَسْتَفِيزُ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْتَ عَلَيْهِمْ
بِخَيْلِكَ وَرَجِلِكَ وَشَارِكَهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۖ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٩﴾

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ whom this do You see (Iblis) said
You give me أَخَّرْتَنِ if above me You have honoured
I إِلَى to يَوْمِ the Day الْقِيَمَةِ (of) Resurrection لَأَحْنَنِيكَ I
but إِلَّا his offspring (all) ذُرِّيَّتَهُ will surely seize and mislead
قَلِيلًا ﴿١٧﴾ a few قَالَ (Allah) said أَذْهَبَ go فَمَنْ and whosoever يَبْعَكَ
Hell (will be) مِنْهُمْ of them فَأَيَّ then surely جَهَنَّمَ
an جَزَاءُكُمْ recompense جَزَاءً the recompense of all of you مَوْفُورًا ﴿١٨﴾
of مِنْهُمْ you can أَسْتَطَعْتَ whom and befool وَأَسْتَفِيزُ ample
on عَلَيْهِمْ and make assaults وَأَجْلِبْتَ with your voice بِصَوْتِكَ them
بِخَيْلِكَ them with your cavalry وَرَجِلِكَ and your infantry
and children وَالْأَوْلَادِ wealth (in) فِي and share with them
وَعِدَّهُمْ promises them وَمَا and not يَعِدُهُمْ and promise them
الشَّيْطَانُ Satan إِلَّا but غُرُورًا ﴿١٩﴾ deceit

62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. 64. "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَجَّحَكُمْ إِلَى
الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

إِنَّ عِبَادِي verily My slaves لَيْسَ (there is) not لَكَ for you عَلَيْهِمْ
is your Lord رَبِّكَ and sufficient وَكَفَىٰ an authority سُلْطَانٌ over them

وَكَيْلًا ﴿١٦﴾ as a Guardian رَبِّكُمْ your Lord الَّذِي (is He) Who يُزْجِي drives لَكُمْ for you أَفْلَاكَ the ship فِي (in) through الْبَحْرِ the sea لَتَبْتَغُوا in order that you may seek of فَضْلِهِ His Bounty رَحِيمًا ﴿١٧﴾ Most Merciful towards you بِكُمْ is كَأَنَّ truly He إِنَّهُ and when مَسَّكُمْ touches you أَلْضَرُّ harm فِي upon الْبَحْرِ the sea ضَلَّ مَنْ vanish تَدْعُونَ you call upon إِلَّا except إِيَّاهُ He salvages you (brings تَجْتَنُّ but when فَلَمَّا Him (Allah Alone) you safe) إِلَى to الْبَرِّ land أَعْرَضْتُمْ you turn away وَكَانَ and is الْإِنْسَنُ ever-ungrateful كَفُورًا ﴿١٨﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنْتُمْ أَن يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ وَكِيلاً ﴿١٦﴾ أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٧﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿١٨﴾

أَفَأَمِنْتُمْ do you then feel secure أَن (not) that يَخْصِفَ He will swallow up بِكُمْ you جَانِبَ side الْبَرِّ the land أَوْ (of) or يُرْسِلَ send عَلَيْكُمْ against you حَاصِبًا a violent sand-storm ثُمَّ then لَا not تَجِدُوا you shall find لَكُمْ for you وَكِيلاً ﴿١٦﴾ a guardian أَمْ or أَمِنْتُمْ do you feel secure أَن that يُعِيدَكُمْ you will return you فِيهِ He will against عَلَيْكُمْ and send فَيُرْسِلَ a second أُخْرَى time تَارَةً it (sea) you قَاصِفًا a hurricane مِّنَ of الرِّيحِ wind فَيُغْرِقَكُم and drown you بِمَا because of كَفَرْتُمْ you disbelieved ثُمَّ then لَا not تَجِدُوا you will find لَكُمْ for you عَلَيْنَا against Us بِهِ therein تَبِيعًا ﴿١٧﴾ an avenger وَلَقَدْ ﴿١٨﴾ and indeed كَرَّمْنَا We honoured بَنِي Children آدَمَ

land ^{on} ^{في} and We have carried them ^(of) Adam ^{وَحَمَلْنَاهُمْ}
 (of) with ^{مِنْ} and have provided them ^{وَرَزَقْنَاهُمْ} and sea ^{وَالْبَحْرِ}
 الطَّيِّبَاتِ good things ^{وَفَضَّلْنَاهُمْ} and We have preferred them ^{عَلَى}
 كَثِيرٍ over many ^{مِمَّنْ} of those whom We created ^{خَلَقْنَا} تَفْضِيلًا ﴿٧٠﴾
 (with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْرِيَ كِتَابَهُ يَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ
 فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

يَوْمَ (and remember) the Day (when) ^{نَدْعُوا} We shall call ^{كُلَّ} all
 then whosoever ^{فَمَنْ} with their leader ^{بِإِمَامِهِمْ} human beings ^{أُنَاسٍ}
 أُوْرِيَ is given ^{كِتَابَهُ} his book ^{يَمِينِهِ} in his right hand ^{فَأُولَٰئِكَ}
 such (those) ^{يَقْرَءُونَ} will read ^{كِتَابَهُمْ} their book (records) ^{وَلَا}
 in the ^{فَتِيلًا} they will be dealt with unjustly ^{يُظْلَمُونَ} and not
 this (world) ^{هَذِهِ} in ^{فِي} is (was) ^{كَانَ} and whoever ^{وَمَنْ} least
 blind ^{فَهُوَ} then he (will be) ^{فِي} in ^{الْآخِرَةِ} the Hereafter ^{أَعْمَىٰ}
 blind ^{وَأَضَلُّ} and more astray from ^{سَبِيلًا} the Path ^{﴿٧٢﴾}

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرًا وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ
 ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
 عَلَيْنَا نَصِيرًا ﴿٧٥﴾

tempt you away لِيَفْتِنُونَكَ they were about to كَادُوا and verily وَإِن
 unto إِلَيْكَ We have revealed أَوْحَيْنَا that which أَلَدِيَّ from عَنِ
 (something) other غَيْرُهُ against Us عَلَيْنَا to fabricate لِنَقْتَرِيَّ you
 they would certainly have taken you لَاتَخَذُوكَ and then وَإِذَا than it
 We made you ثَبَّتْنَاكَ (that) أَنْ and had not وَلَوْلَا a friend خَلِيلًا ﴿٧٣﴾
 would have تَرَكْنَاكَ you nearly كِدْتُ verily لَقَدْ stand firm
 then (in that إِذَا a little قَلِيلًا ﴿٧٤﴾ bit شَيْئًا to them إِلَيْهِمْ inclined
 a double ضِعْفٍ We would have made you taste لَأَذَقْنَاكَ case)
 and a double portion (of وَضِعْفٍ (of) this life الْحَيَاةِ (portion)
 you would نَجِدُ not لَا then ثُمَّ (after) death الْمَوْتِ punishment)
 any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found
 (supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalîl*! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ
 أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا يَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَفَمِ الْصَّلَاةِ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانِ الْفَجْرِ
 إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

to frighten you لَيَسْتَفِزُّوكَ they were about كَادُوا and verily وَإِن
 مِنْ the land الْأَرْضِ لِيُخْرِجُوكَ that they might drive you مِنْهَا
 they would يَلْبَثُونَ not لَا and then (in that case) وَإِذَا out of it
 a little while قَلِيلًا ﴿٧٦﴾ except إِلَّا after you خِلْفَكَ have stayed
 We سُنَّةَ indeed قَدْ (with) whom مَنْ (this was Our) Way أَرْسَلْنَا
 and not وَلَا Our Messengers رُسُلِنَا of مِنْ before you قَبْلَكَ sent
 يَجِدُ you will find لِسُنَّتِنَا for Our Way تَحْوِيلًا ﴿٧٧﴾ أَفَمِ any alteration
 perform الصَّلَاةِ prayer لِذُلُوكِ الشَّمْسِ from mid-day إِلَى till غَسَقِ

in darkness **الَّيْلِ** (of) night **وَقُرْآنَ** (recite the) Quran **وَالْفَجْرِ** and the early dawn **إِنَّ** the early dawn **قُرْآنَ** the recitation of the Quran **وَالْفَجْرِ** the recitation of the Quran **مَشْهُودًا** (٧٨) is **كَانَ** in the early dawn ever witnessed

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. 78. Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٧﴾ وَقُلْ رَبِّ ادْخِلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٨﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٩﴾

perform the **فَتَهَجَّدْ** the night **الَّيْلِ** and in (some parts of) **وَمِنَ** for **لَكَ** as an additional prayer **نَافِلَةً** with it (Quran) **بِهِ** night prayer your Lord **رَبُّكَ** will raise you **يَبْعَثَكَ** that **أَن** it may be **عَسَىٰ** you **مَقَامًا** (to) a station **مَّحْمُودًا** (٧٧) (of) praise worthy **وَقُلْ** and say **رَبِّ** (in) good (truth) **ادْخِلْنِي** my Lord **مَدْخَلَ** make me enter **صِدْقٍ** one entering (in) good (truth) **وَأَخْرِجْنِي** and bring me out **مَخْرَجَ** one expelled **صِدْقٍ** (in) good (truth) **وَاجْعَلْ** (grant) **لِي** and make (for) me **مِنْ** from **لَدُنْكَ** You **سُلْطَانًا** an authority **نَّصِيرًا** (٧٨) helper **وَقُلْ** and say **جَاءَ** the truth **الْحَقُّ** came **وَزَهَقَ** and vanished **الْبَاطِلُ** the falsehood **إِنَّ** surely **الْبَاطِلُ** bound to vanish **زَهُوقًا** (٧٩) is **كَانَ** falsehood

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. 80. And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. 81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٠﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨١﴾ قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٢﴾

وَنَزَّلُ that the Qur'an مِنَ and We send down شِفَاءً which to the لِّلْمُؤْمِنِينَ and a mercy وَرَحْمَةً is a healing (cure) the wrong-doers الظَّالِمِينَ it increases يَزِيدُ and not وَلَا believers إِلَّا but خَسَارًا ﴿٨٢﴾ loss وَإِذَا أَنعَمْنَا We bestow Our Grace and when وَكَانَ he turns away and becomes far away عَنِ الْإِنْسَانِ man أَعْرَضَ on he turns away and becomes far away يَحَابِيهِ at his side وَإِنَّا (from the Right Path) touches مَسَّهُ and when أَشْرَ him evil كَانَ he is يَتُوسَا ﴿٨٤﴾ in great despair قُلْ say كُلُّ each يَعْمَلُ acts عَلَى according to شَاكِلَتِيهِ (on) his manner فَرَبُّكُمْ is best أَعْلَمُ and your Lord هُوَ of him يَمُنْ knows best هُدًى who is best سَبِيلًا ﴿٨٥﴾ path guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatîhi*, and your Lord knows best of him whose path is right."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ عَلَيْهِمْ حَافِظًا وَلَا نَحْتَمِلُ ﴿٨٦﴾ إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ about the soul (spirit) قُلِ say the soul مِنَ (of) my Lord أَمْرٍ Command (is) of رَّبِّي وَمَا أُوتِيتُمْ and not أُوْتِيتُمْ you have been given مِنَ of الْعِلْمِ knowledge إِلَّا but قَلِيلًا ﴿٨٥﴾ a little وَلَئِنْ if شِئْنَا We willed لَنَذْهَبَنَّ We have أَوْحَيْنَا that which بِالَّذِي We could surely take away revealed إِلَيْكَ to you ثُمَّ then لَا not يَجِدُ you would find لَكَ for any protector وَكَيْلًا ﴿٨٦﴾ against Us عَلَيْهِمْ in that يَدُ you (guardian) إِلَّا except رَحْمَةً Mercy مِنْ as a رَبِّكَ your Lord إِنَّ verily فَضْلُهُ His Grace كَانَ is عَلَيْكَ unto you كَبِيرًا ﴿٨٧﴾ ever قُلْ great say لَّيْنِ if اجْتَمَعَتِ were together الْإِنْسُ the mankind وَالْجِنُّ and the jinn عَلَى (on) أَنْ to يَأْتُوا bring بِمِثْلِ the like هَذَا

the *بِأَمْثَلِهِ* they can bring *يَأْتُونَ* not *لَا* Quran *الْقُرْآنِ* (of) this
 some of them *بَعْضُهُمْ* was/were *كَانَ* even if *وَلَوْ* like thereof
لَيَعْتَضِ helper/supporter *ظَهِيرًا* to some others

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. 87. Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

to mankind *لِلنَّاسِ* We have fully explained *صَرَّفْنَا* and indeed *وَلَقَدْ*
 every (kind) *كُلِّ* of *مِنْ* Quran *الْقُرْآنِ* this *هَٰذَا* in *فِي* (people)
مَثَلٍ (of) parable/similitude *فَأَبَى* most *أَكْثَرُ* but refuse
 people *إِلَّا* but *كُفُورًا* ﴿٨٩﴾ disbelief *وَقَالُوا* and they say *لَنْ* not
 you cause to *تَفْجُرَ* until *حَتَّى* in you *لَكَ* we shall believe *نُؤْمِنُ*
 a spring *يَنْبُوعًا* ﴿٩٠﴾ the earth *الْأَرْضِ* from *مِنْ* for us *لَنَا* gush forth
 or *أَوْ* *تَكُونَ* there is *لَكَ* for you *جَنَّةٌ* a garden *مِنْ* of *نَخِيلٍ*
 and you cause to gush forth *تُفَجِّرَ* and grapes *وَعِنَبٍ* date-palms
 or *أَوْ* abundantly *تَفْجِيرًا* ﴿٩١﴾ in their midst *خِلَالَهَا* rivers *الْأَنْهَارَ*
 you have *زَعَمْتَ* as *كَمَا* the heaven *السَّمَاءَ* you cause to fall *تُسْقِطُ*
 you claimed (pretended) *عَلَيْنَا* upon us *كِسَفًا* in pieces *أَوْ* or *تَأْتِيَ*
 before us (face *قَبِيلًا* ﴿٩٢﴾ and the angels *وَالْمَلَائِكَةِ* Allah *بِاللَّهِ* bring
 to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفُوقِكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٢﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٣﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٤﴾

أَوْ or يَكُونُ (there) is لَكَ for you بَيْتٌ a house مِّنْ of زُخْرِفٍ the
 the سَّمَاءِ into فِي you ascend up تَرْقَىٰ or أَوْ adornable materials
 sky وَلَنْ نُؤْمِنَ and we shall not believe لِرُفُوقِكَ in your ascension حَتَّىٰ
 until تُنْزِلَ you bring down عَلَيْنَا for us كِتَابًا a Book نَقْرُؤُهُ that
 we would read قُلْ say سُبْحَانَ Glorified is رَبِّي my Lord هَلْ
 what كُنْتُ I am إِلَّا but بَشَرًا a man رَسُولًا ﴿٩٢﴾ (sent as) a Messenger
 وَمَا مَنَعَ and nothing prevented النَّاسَ people أَنْ to يُؤْمِنُوا believe إِذْ
 when جَاءَهُمُ came to them الْهُدَىٰ the guidance إِلَّا except أَنْ that
 قَالُوا they said أَبَعَثَ اللَّهُ Allah بَشَرًا a man رَسُولًا ﴿٩٣﴾ as
 a Messenger قُلْ say لَوْ if كَانَتْ there were فِي on the earth
 مَلَائِكَةٌ angels يَمْشُونَ walking (about) مُطْمَئِنِّينَ in peace لَنَزَّلْنَا
 then we would certainly have sent down عَلَيْهِمْ to them مِّنْ
 from السَّمَاءِ the heaven مَلَكًا an angel رَسُولًا ﴿٩٤﴾ as a Messenger

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّهِ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَٰ وَبُكِيَٰ وَصُمِيَٰ مَا وَنَهُمْ جَهَنَّمَ

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا أَوْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

قُلْ say كَفَى sufficient is بِاللهِ Allah شَهِيدًا (for) a witness يَبْنِي is between me وَبَيْنَكُمْ and between you إِنَّهُ verily He كَانَ and وَمَنْ All-Seer ﴿١٧﴾ All-Knower خَيْرًا of His slaves يَهْدِي He whom الله guides فَهُوَ he is الْمُهْتَدِ led aright وَمَنْ you will find يُضِلُّ He sends astray فَلَنْ never يَجِدَ and He whom أولياءَ protectors مِنْ دُونِهِ besides Him وَنَحْشُرُهُمْ and We shall gather them يَوْمَ on the Day الْقِيَمَةِ (of) Resurrection عَلَى on وَجُوهِهِمْ their faces عَمِيًا blind وَبُكْمًا and dumb وَصُمًّا and deaf وَأَوْنَهُمْ and deaf it abates خَبَتْ whenever كُلَّمَا (will be) Hell جَهَنَّمَ their abode زِدْنَاهُمْ (for them) we shall increase سَعِيرًا ﴿١٧﴾ the fierceness of Fire ذَلِكَ that is جَزَاؤُهُمْ their recompense بِأَنَّهُمْ because they كَفَرُوا we كُنَّا when أَوْنَا and they said وَقَالُوا Our Signs بِآيَاتِنَا denied عِظْمًا bones وَرُفَّتًا and fragments (ashes) أَوْنَا shall we لَمَبْعُوثُونَ new جَدِيدًا ﴿١٨﴾ as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves." 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayat* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

﴿١٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٢٠﴾ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٢١﴾ وَلَقَدْ آتَيْنَا مُوسَى قِسْعَ آيَاتٍ يَبْتَغِ قَتْلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا ﴿٢٢﴾

﴿أَوَلَمْ يَرَوْا أَنَّهُمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ وَاللَّهُ الَّذِي خَلَقَهُمْ (is) Able فَادِرُ and the earth وَالْأَرْضَ the heavens created and He وَجَعَلَ the like of them مِثْلَهُمْ create يَخْلُقُ to أَن (on) (there is) no لَا an appointed term أَجَلًا for them لَهُمْ has made the wrong-doers الظَّالِمُونَ but refused قَالُوا in it رَيْبَ doubt فِيهِ but إِلَّا كُفُورًا ﴿١٠﴾ disbelieف قُلْ say لَوْ if أَنْتُمْ you تَمْلِكُونَ possess خَزَائِنَ the treasures رَحْمَةِ (of) the Mercy رَبِّي (of) my Lord إِذَا (of) my Lord then لَا تَمْسِكُهُمْ then لَا تَمْسِكُهُمْ you would surely hold back خَشْيَةً for fear الْإِنْفَاقِ the wrong-doers (of) spending وَكَانَ and is الْإِنْسَانُ man قَتُورًا ﴿١١﴾ ever miserly وَلَقَدْ and indeed مَا آتَيْنَا We have given مُوسَى Moses تِسْعَ nine آيَاتٍ signs يَبَيِّنُهَا clear فَسْأَلْ then ask بَنِي the Children (sons) إِسْرَءِيلَ the Children (of) Israel إِذْ when جَاءَهُمْ he came to them فَقَالَ then said لَهُ then said لَهُ think you (are) indeed لَا أَظُنُّكَ verily I إِنِّي Pharaoh بِمُوسَى O Moses مَسْحُورًا ﴿١٢﴾ bewitched

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ بِفِرْعَوْنِ مُشْبُورًا ﴿١٢﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٤﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٥﴾

قَالَ he said لَقَدْ verily عَلِمْتَ you know مَا none أَنْزَلَ has sent down هَؤُلَاءِ these (signs) إِلَّا but رَبُّ the Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth بِصَآئِرٍ as clear signs وَإِنِّي I (are) doomed to مُشْبُورًا O Pharaoh بِفِرْعَوْنِ think you لَا أَظُنُّكَ to يَسْتَفِزَّهُمْ turn them out فَأَرَادَ destruction so he wanted أَن

of the land الْأَرْضِ فَأَغْرَقْنَاهُ but We drowned him وَمَنْ and who مَعَهُ after him and We said وَقُلْنَا all (were) with him جَمِيعًا ﴿١٠٣﴾ (in) you dwell اَسْكُنُوا (of) Israel اِسْرَءِيلَ to the Children اِبْنِي the land فَاِذَا then when جَاءَ comes وَعَدُ the promise الْاٰخِرَةِ last and جِئْنَا We shall bring يَكْمُكُمْ you لَفِيفًا ﴿١٠٤﴾ as a mixed crowd وَبِالْحَقِّ and نَزَّلْ it with truth اَنْزَلْنَاهُ We sent it down وَبِالْحَقِّ and with the truth نَزَّلْ it except اِلَّا We sent you اَرْسَلْنَاكَ and not وَمَا has descended مُبَشِّرًا and a warner وَنَذِيرًا ﴿١٠٥﴾ as a bearer of glad-tidings

102. (Moses) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are, indeed, O Pharaoh doomed to destruction away from all good!" 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd. 105. And with truth We have sent it down, and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings, and a warner.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا بِهِ اَوْ لَا تُؤْمِنُوا اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهِ اِذَا يَتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾ وَيَخِرُّوْنَ لِلْاَذْقَانِ يَسْكُوْنَ وَيَزِيدُهُمْ خُشُوْعًا ﴿١٠٩﴾

which We have divided (into parts) فَرَقْنَاهُ and (it is) a Quran وَقُرْءَانًا at men عَلَى in order that you might recite it لِتَقْرَأَهُ by stages تَنْزِيلًا ﴿١٠٦﴾ and We have revealed it وَنَزَّلْنَاهُ intervals مُكْتٍ قُلْ ءَامِنُوا بِهِ or لَا or لَا or لَا in it اَوْ لَا believe اَوْ لَا believe اِنَّ verily الَّذِيْنَ اُوْتُوا knowledge الْعِلْمَ were given اُوْتُوا those who اُوْتُوا from قَبْلِهِ they fall يَخِرُّوْنَ to them عَلَيْهِمْ it is recited يَتْلٰى when اِذَا before it and they يَخِرُّوْنَ in prostration سُجَّدًا ﴿١٠٧﴾ on their faces لِلْاَذْقَانِ down say سُبْحٰنَ (to) رَبِّنَا our Lord اِنْ truly كَانَ was وَعْدُ the and رَبِّنَا Promise (of) our Lord لَمَفْعُوْلًا ﴿١٠٨﴾ must be fulfilled وَيَخِرُّوْنَ and it وَيَزِيدُهُمْ weeping يَسْكُوْنَ on their faces لِلْاَذْقَانِ they fall down in humility خُشُوْعًا ﴿١٠٩﴾ adds them

فَلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِيرَةٌ تَكْبِيرًا ﴿١١١﴾

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a *Walî*. And magnify Him with all magnificence."

سُورَةُ الْكَافِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَكُمْ عِوَجًا ﴿١﴾ فَيَمَّا يَتَذَكَّرُ أَلَّا إِلَهَ إِلَّا اللَّهُ يُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَلَكَاتٍ فِيهِ أَبَدًا ﴿٣﴾ وَيَتَذَكَّرُ الَّذِينَ قَالُوا أَخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

لَعَلَّكَ has sent down أَنْزَلَ Who الَّذِي (is) to Allah ﷻ all praise عَبْدِهِ to placed وَكَلَّمَ the Book الْكِتَابَ and has not يَجْعَلُ any crookedness قِيمًا for it (He has made it) Straight وَيُنذِرُ Him رَبِّشِرَ and to give glad tidings شَدِيدًا punishment بَأْسًا to give warning (of) severe لَدُنْهُ the الْمُؤْمِنِينَ and to give glad tidings رِيبًا who يَعْمَلُونَ righteous deeds الصَّالِحَاتِ that لَهُمْ they shall have أَجْرًا a good حَسَنًا reward (they مَكِيدِينَ a good أَبَدًا therein shall) abide وَنُذِرُ and warn الَّذِينَ and warn قَالُوا those who say (said) أَخَذَ Allah ﷻ has taken وَلَدًا Allah ﷻ has taken a son مَا لَهُمْ not they have يَدُ about it مِنْ (from) عِلْمِ mighty is كَبُرَتْ had their fathers لَا بَأْسَ بِهِمْ nor knowledge كَلِمَةٍ the word تَخْرُجُ (that) comes out مِنْ أَفْوَاهِهِمْ of their mouths اِنْ يَقُولُونَ nothing but كَذِبًا a lie

Sûrat 18. Al-Kahf

(The Cave)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. 2. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. 3. They shall abide therein for ever. 4. And to warn those who say, "Allâh has begotten a son." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَعَلَّكَ بَدِيعُ نَفْسِكَ عَلَى ءَاثَرِهِمْ اِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ اَسَفًا ﴿٦﴾ اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ﴿٧﴾ وَاِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ اَمْ حَسِبْتَ اَنَّ اَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَبًا ﴿٩﴾ اِذَا دُورَى الْفِتْنَةِ اِلَى الْكَهْفِ فَقَالُوا رَبَّنَا ءَايِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ﴿١٠﴾

فَضَرَبْنَا therefore We covered عَلَى on ءَاذَانِهِمْ in their ears فِي in
 الْكَهْفِ the cave سِتِينَ years عَدَدًا (of) a number ثُمَّ then
 بَعَثْنَاهُمْ We raised them up لِنَعْلَمَ that We might know أَيُّ which
 (of) the two parties أَحْسَنَى (was best at) calculating لِمَا for what
 لَبِثُوا they had tarried أَمَدًا time period نَحْنُ We نَقُصُّ narrate

عَلَيْكَ unto you نَبَأُهُمْ their story بِالْحَقِّ with truth إِنَّهُمْ truly they
 (were) فَتِيَّةٌ young men ءَامَنُوا who believed بِرَبِّهِمْ in their Lord
 وَزِدْنَاهُمْ and We increased them هُدًى (in) guidance وَرَبَطْنَا عَلَى
 and We made firm & strong قُلُوبَهُمْ their hearts إِذْ when قَامُوا
 they stood up فَقَالُوا and said رَبَّنَا Our Lord رَبُّ (is) the Lord
 السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth لَنْ shall never نَدْعُوا
 we call upon مِنْ دُونِهِ other than Him إِلَهًا any god لَقَدْ indeed
 قُلْنَا (said) we should have uttered (if we did) إِذَا then شَطَطًا ﴿١١﴾
 an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years.
 12. Then We raised them up, that We might test which of the two parties was best
 at calculating the time period that they had tarried. 13. We narrate unto you (O
 Muhammad ﷺ) their story with truth: Truly, they were young men who believed
 in their Lord (Allâh), and We increased them in guidance. 14. And We made their
 hearts firm and strong when they stood up and said: "Our Lord is the Lord of the
 heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if
 we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
 كَذِبًا ﴿١٥﴾ وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ. وَيُهَيِّئْ لَكُمْ مِنْ
 أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

هَؤُلَاءِ (are) قَوْمُنَا our people اتَّخَذُوا who have taken for
 worship مِنْ دُونِهِ other than Him ءَالِهَةً gods لَوْلَا why not يَأْتُونَ
 they bring عَلَيْهِمْ for them بِسُلْطَانٍ authority بَيِّنٍ clear فَمَنْ
 who أَظْلَمُ does more wrong مِمَّنْ than he who افْتَرَى invents عَلَى
 against اللَّهَ Allah كَذِبًا ﴿١٥﴾ a lie وَإِذْ and when أَعْرَضْنَا عَنْهُمْ
 withdraw from them وَمَا and that which يَعْبُدُونَ they worship
 except اللَّهَ Allah فَأَوَّا then seek refuge إِلَى (to) الْكَهْفِ the Cave
 يَنْشُرُ will open لَكُمْ for you رَبُّكُمْ your Lord مِنْ رَحْمَتِهِ from
 His Mercy وَيُهَيِّئْ and will make لَكُمْ for you مِنْ (from) أَمْرِكُمْ
 ease مَرْفَقًا ﴿١٦﴾ your affair

15. "These our people have taken for worship *alihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. 16. "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

وَتَرَى the sun الشَّمْسَ and you might have seen it طَلَعَتْ when إِذَا the sun
it declines تَزُورُ from عَنْ it to the right ذَاتَ الْيَمِينِ
and when وَإِذَا غَرَبَتْ it set تَقْرِضُهُمْ it turns away from
the left الشِّمَالِ towards ذَاتَ them
the midst فَجْوَةٍ مِنْهُ (of) the Cave (is) ذَلِكَ of it (out) of
the Signs آيَاتِ اللَّهِ (of) Allah مَنْ (of) he whom يَهْدِ guides اللَّهُ
Allah فَهُوَ he (is) الْمُهْتَدِ the rightly guided وَمَنْ and he
whom يُضِلِلْ He sends astray فَلَنْ never تَجِدَ you will find لَهُ for
him وَلِيًّا friend مُرْشِدًا ﴿١٧﴾ guiding وَتَحْسَبُهُمْ and you will think them
awake وَهُمْ (are) رُقُودٌ asleep وَنُقَلِّبُهُمْ and we
turn them ذَاتَ on الْيَمِينِ the right وَذَاتَ and on الشِّمَالِ the left
their dog كَلْبُهُمْ and their dog بَاسِطٌ stretching forth ذِرَاعَيْهِ his two forelegs
at the entrance بِالْوَصِيدِ لَوِ at the entrance اطَّلَعْتَ you looked عَلَيْهِمْ at them
you would certainly have turned back لَوَلَّيْتَ from them مِنْهُمْ فِرَارًا
in flight وَلَمَلِئْتَ and you would certainly have been filled مِنْهُمْ
of them رُعبًا ﴿١٨﴾ with awe

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِنَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَاهُمْ and likewise (thus) لِنَتَسَاءَلُوا We awakened them قَائِلٌ said قَال among them بَيْنَهُمْ that they might question كَمْ from them مَنْهُمْ a speaker لَبِثْتُمْ how long have you لَبِثْنَا they said قَالُوا (of) a day يَوْمًا we have stayed or بَعْضَ a part knows رَبُّكُمْ Your Lord أَعْلَمُ Your Lord knows best لَبِثْتُمْ how long you have stayed فَاْبْعَثُوا so send أَحَدَكُمْ one of you بِوَرِقِكُمْ with your silver coin هَذِهِ (this) إِلَى to الْمَدِينَةِ the city فَلْيَنْظُرْ and let him find out أَيُّهَا which is أَزْكَى and let him bring to you طَعَامًا food فَلْيَأْتِكُمْ (is) the purest and let him be kind وَلْيَتَلَطَّفْ of it مِنْهُ some (provision) بِرِزْقٍ (careful) وَلَا and not يُشْعِرَنَّ let know بِكُمْ of you أَحَدًا ﴿١٩﴾ anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ أَوْ يُبْعِدُوا عَنْكُمْ فِي مَلْتِهِمْ وَلَنْ تَقْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

إِنَّهُمْ verily they إِنْ if يَظْهَرُوا they learn عَلَيْكُمْ of you يُبْعِدُوا or will stone you (to death) أَوْ they turn you back فِي

you will be **تُفْلِحُوا** and never **وَلَنْ** their religion **مِلَّتِهِمْ** into
 successful **إِذَا** in that case **أَبَدًا** ever **وَكَذَلِكَ** and thus **أَعَزَّنَا**
 that they (people) might **لِيَعْلَمُوا** their case **عَلَيْهِمْ** We made known
 that **أَنْتَ** know **وَعَدَ** the Promise **اللَّهُ** (of) Allah **حَقٌّ** (is) true **وَأَنَّ**
 about **السَّاعَةَ** the Hour **لَا** (there is) no **رَيْبَ** doubt **فِيهَا** about
 it **إِذْ** when **يَتَنَزَّعُونَ** (remember) they disputed **بَيْنَهُمْ** among
 themselves **أَمْرَهُمْ** about their case **فَقَالُوا** they said **أَتَبْنُوا** construct
 over them **بَنَيْنَا** a building **رَبُّهُمْ** their Lord **أَعْلَمُ** knows best
 about them **قَالَ** said **الَّذِينَ** those who **غَلَبُوا** won **عَلَى** (on)
 their point **لَنَتَّخِذَك** we verily shall take **عَلَيْهِمْ** over them
مَسْجِدًا a place of worship (mosque)

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

they say **سَيَقُولُونَ** **ثَلَاثَةٌ** (they were) three **رَّابِعُهُمْ** the forth of
 them **كَلْبُهُمْ** (being) their dog **وَيَقُولُونَ** and they will say **خَمْسَةٌ**
 (they were) five **سَادِسُهُمْ** the sixth of them **كَلْبُهُمْ** being their dog
رَجْمًا guessing **بِالْغَيْبِ** at the Unseen **وَيَقُولُونَ** and they will say
 seven **سَبْعَةٌ** (they were) seven **وَثَامِنُهُمْ** and the eighth of them **كَلْبُهُمْ**
 being their dog **قُل** say **رَّبِّي** my Lord **أَعْلَمُ** knows best **بِعِدَّتِهِمْ** their
 number **مَا** none **يَعْلَمُهُمْ** knows them **إِلَّا** but **قَلِيلٌ** a few **فَلَا** so
 not **تُمَارِ** debate **فِيهِمْ** about them **إِلَّا** except **مِرَاءً** (with) proof
 clear **وَلَا** and do not **تَسْتَفْتِ** consult **فِيهِمْ** about them **مِنْهُمْ**
 anyone **أَحَدًا** of them (Jews & Christians)

22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth, — guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): “My Lord knows best their number; none knows them but a few.” So debate not except with the clear proof. And consult not any of them about the people of the Cave.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٢﴾ إِلَّا أَن يَشَاءَ اللَّهُ ۖ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا ﴿٢٣﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٤﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُمُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِّن دُونِهِ ۚ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٥﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ verily I of anything say and not
 ذَٰلِكَ shall do غَدًا tomorrow ﴿٢٢﴾ إِلَّا except أَن that يَشَاءَ that
 اللَّهُ wills وَاذْكُرْ and remember رَبَّكَ Your Lord إِذَا when
 نَسِيتَ you forget وَقُلْ and say عَسَىٰ it may be أَن that يَهْدِيَنِي
 رَبِّي My Lord رَحْمَةً guides me لِقَرَبَ unto a nearer way
 رَشَدًا this (of) guidance وَلَبِثُوا and they stayed ﴿٢٣﴾ فِي in
 كَهْفِهِمْ their Cave ثَلَاثَ three مِائَةٍ hundred سِنِينَ years
 وَازْدَادُوا and add تِسْعًا nine ﴿٢٤﴾ قُلِ say اللَّهُ Allah
 أَعْلَمُ knows best بِمَا how long لَبِثُوا they stayed ﴿٢٥﴾ لَهُمُ
 (is the knowledge of) the غَيْبُ with Him (of) the heavens
 السَّمَوَاتِ Unseen وَالْأَرْضِ and the earth أَبْصِرْ how
 clearly He sees بِهٖ (with it) وَأَسْمِعْ and how clearly He
 hears مَا and how clearly He hears وَلِيٍّ any other than Him
 helper مِن دُونِهِ they have not وَلَا and not يُشْرِكُ
 and not يَشْرِكُ in His Decision حُكْمِهِ anyone
 أَحَدًا and Rule ﴿٢٥﴾

23. And never say of anything, “I shall do such and such thing tomorrow.”

24. Except, “If Allâh wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” 25. And they stayed in their Cave three hundred years, adding nine. 26. Say: “Allâh knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walî other than Him, and He makes none to share in His Decision and His Rule.”

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُتَعَدِّكًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِيعَ مَنْ أَغْفَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

وَأَتْلُ what and recite مَا أُوْحِيَ has been revealed إِلَيْكَ to you مِنْ of the كِتَابِ the Book رَبِّكَ (of) Your Lord لَا none مُبَدِّلَ can change لِكَلِمَاتِهِ His Words وَلَنْ you will never تَجِدَ find مِنْ as a refuge دُونِهِ other than Him ﴿٢٧﴾ وَأَصْبِرْ and keep patiently نَفْسَكَ yourself مَعَ with الَّذِينَ those who يَدْعُونَ call رَبَّهُمْ their Lord بِالْغَدَاةِ in the morning وَالْعَشِيِّ and the evening يُرِيدُونَ seeking وَجْهَهُ His Face وَلَا and not تَعْدُ let overlook عَيْنَاكَ your eyes عَنْهُمْ them تُرِيدُ desiring زِينَةَ the beauty الْحَيَاةِ the life الدُّنْيَا (of) the worldly وَلَا and not تُطِيعَ obey مَنْ who أَغْفَلْنَا him Our قُلُوبَهُ We have made heedless عَنْ his heart ذِكْرِنَا of Remembrance وَاتَّبَعَ and one who follows هَوَاهُ his own lusts وَكَانَ and has been أَمْرُهُ whose affair فُرُطًا lost ﴿٢٨﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord. None can change His Words, and none will you find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

وَقُلِ the truth الْحَقُّ (is) from رَبِّكَ Your Lord فَمَنْ then whosoever شَاءَ wills فَلْيُؤْمِنْ let him believe وَمَنْ and whosoever شَاءَ wills فَلْيُكْفُرْ let him disbelieve إِنَّا We verily أَعْتَدْنَا have prepared لِلظَّالِمِينَ for the wrong-doers نَارًا a Fire أَحَاطَ

وإن its walls سُرَادِقُهَا them يَوْمَ will surround
 like كَالْمُهْلِ water يَمَآءُ they will be granted يَسْأَلُوا they ask for help
 terrible is يَسْخَى the faces الْوُجُوهُ that will scald boiling oil
 the resting place مَرْتَقًا ﴿٢٩﴾ and terrible is وَسَاءَتْ the drink الشَّرَابُ
 إِنَّ الَّذِينَ verily الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ
 the أَجْرُ shall lose نَضِيعُ not لَا certainly We إِنَّا righteous deeds
 deeds عَمَلًا ﴿٣٠﴾ does good أَحْسَنَ (of) him who مَنْ reward

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ
 وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مَرْتَقًا ﴿٢٩﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
 مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٠﴾

أُولَئِكَ those لَهُمْ for them جَنَّاتُ (are) Gardens عَدْنٍ Aden
 (everlasting) تَجْرَى flows مِنْ تَحْتِهِمُ beneath them الْأَنْهَارُ rivers يُحَلَّوْنَ
 they will be adorned فِيهَا in it مِنْ of (with) أَسَاوِرَ bracelets مِنْ
 ذَهَبٍ gold وَيَلْبَسُونَ ثِيَابًا and they wear خُضْرًا clothes (garments)
 they will مُتَّكِئِينَ and thick silk وَإِسْتَبْرَقٍ fine silk سُنْدُسٍ of green
 recline فِيهَا in it عَلَى on الْأَرَائِكِ raised thrones نِعَمَ how good الثَّوَابُ
 (is) the resting مَرْتَقًا ﴿٢٩﴾ and how excellent وَحَسُنَتْ (is) the reward
 وَأَضْرِبْ place and put forward لَهُمْ to them مَثَلًا the example رَجُلَيْنِ
 جَعَلْنَا (of) two men لِأَحَدِهِمَا We had given جَنَّتَيْنِ to one of them
 and We had surrounded وَحَفَفْنَاهُمَا grapes أَعْنَابٍ of two gardens
 between them بَيْنَهُمَا and We made جَعَلْنَا with date-palms بِنَخْلٍ them
 cultivated fields زَرْعًا ﴿٣٠﴾

31. These! For them will be 'Adn (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كَلَّمَا الْجَنَّتَيْنِ ءَاثَتْ أَكْثَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٢﴾ وَكَانَ لِمَنْ نَمَرُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣١﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

its produce كَلَّمَا both الْجَنَّتَيْنِ the gardens ءَاثَتْ brought forth أَكْثَهَا and (We) وَلَمْ and not تَظْلِمِ did wrong مِنْهُ of it شَيْئًا the least وَفَجَّرْنَا a river نَهْرًا in the midst of them خِلَالَهُمَا caused to gush forth ثَمَرٌ fruit فَقَالَ and he said لِصَاحِبِهِ and he said أَنَا (was) talking to him يُحَاوِرُهُ while he وَهُوَ to his companion أَكْثَرُ I(am) more مِنْكَ than you مَالًا in wealth وَأَعَزُّ and stronger نَفَرًا (in respect of) men ﴿٣١﴾ and he entered جَنَّتَهُ his garden وَهُوَ ظَالِمٌ (was) unjust لِنَفْسِهِ to himself قَالَ he said أَنَا I think أَظُنُّ not this (garden) تَبِيدَ will perish هَذِهِ this (garden) أَبَدًا ever وَمَا and not أَظُنُّ I think السَّاعَةَ the Hour قَائِمَةً will ever come وَلَئِن and if رُّدِدْتُ I am brought back إِلَىٰ to رَبِّي my Lord لَأَجِدَنَّ I surely shall find خَيْرًا better مِنْهَا than this مُنْقَلَبًا ﴿٣٦﴾ as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَيْكَنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّيًا أَنَا أَقَلُّ مِنْكَ مَالًا وَلَوْلَا ﴿٣٩﴾

قَالَ لَهُ said to him صَاحِبُهُ his companion وَهُوَ while he يُحَاوِرُهُ in Him Who بِالَّذِي do you disbelieve? أَكَفَرْتَ was talking to him خَلَقَكَ created you مِنْ out of تُرَابٍ dust ثُمَّ then مِنْ out of نُطْفَةٍ into a man رَجُلًا fashioned you سَوَّاهُ then semen/sperm ثُمَّ He هُوَ but اللَّهُ Allah رَبِّي (is) My Lord وَلَا and not أُشْرِكُ I shall associate بِرَبِّي with my Lord أَحَدًا anyone وَلَوْلَا had it not been إِذْ (good) when دَخَلْتَ you entered جَنَّتَكَ your garden قُلْتَ you would have said مَا that which شَاءَ wills اللَّهُ Allah لَا (there is) no قُوَّةَ power إِلَّا but بِاللَّهِ Allah with إِن if تَرَنِّيًا you see me أَقَلُّ I (am) less مِنْكَ than you مَالًا in wealth وَلَوْلَا ﴿٣٩﴾ and children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِشَمْرِهِ فَاصْبِرْ يَقْلِبْ كَفَيْهِ عَلَىٰ مَا أَفْتَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

فَعَسَىٰ it may be that رَبِّي my Lord أَن (that) يُؤْتِيَنِي will give me خَيْرًا better مِّنْ than جَنَّتِكَ your garden وَيُرْسِلَ and will send عَلَيْهَا on it حُسْبَانًا a torment مِّنَ the sky فَتُصْبِحَ then it will صَعِيدًا be زَلَقًا slippery ﴿٤٠﴾ أَوْ or تُصْبِحَ will become مَآوُهَا its غَوْرًا deep-sunken فَلَن so that never تَسْتَطِيعَ you will be طَلَبًا it able ﴿٤١﴾ وَأُحِيطَ to seek and were surrounded (encircled)

his hands **كَفَّيْهِ** twisting **يُقَلِّبُ** and he began **فَأَصْبَحَ** his fruits **بَشَرِيهِ**
 عَلَى over مَا what أَتَقَى he had spent فِيهَا on it وَهِيَ (was) while it
 and he **وَيَقُولُ** its trellises **عُرُوشَهَا** on عَلَى destroyed (empty) **خَاوِيَةً**
 to my Lord **يَرْبِّي** I had ascribed **أَشْرِكُ** not لَمْ would that **يَلْتَنِي** said
 أَحَدًا ⑪ anyone

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ⑫ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ⑪
 وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ
 اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْنَدِرًا ⑩

وَلَمْ not and تَكُنْ was لَهُ for him فِتْنَةٌ a group (of men)
 يَنْصُرُونَهُ to help him مِنْ دُونِ other than اللَّهُ Allah وَمَا nor كَانَ he
 was مُنْصِرًا ⑫ victorious هُنَالِكَ there الْوَلَايَةُ power/authority لِلَّهِ
 (is) the Best خَيْرٌ He هُوَ the True God الْحَقِّ (will be) for Allah
 ثَوَابًا for reward وَخَيْرٌ and the Best عُقْبًا ⑪ for the final end وَأَضْرِبْ
 and put forward لَهُمْ for them مَثَلٌ the example الْحَيَاةِ the life الدُّنْيَا
 (of) the worldly كَمَا like water أَنْزَلْنَاهُ which We send down مِنْ
 from السَّمَاءِ the sky فَاخْتَلَطَ and mingles بِهِ with it نَبَاتٌ the
 vegetation الْأَرْضِ (of) the earth فَأَصْبَحَ and becomes هَشِيمًا dry
 stalks تَذْرُوهُ which scatter الرِّيْحُ the winds وَكَانَ and is اللَّهُ Allah
 عَلَى over كُلِّ thing مُّقْنَدِرًا ⑩ Omnipotent

43. And he had no group of men to help him against Allâh, nor could he defend himself. 44. There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿١٦﴾ وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿١٧﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿١٨﴾

الْمَالُ wealth وَالْبَنُونَ children زِينَةُ (are) the adornment الْحَيَاةِ the life الدُّنْيَا (of) the worldly وَالْبَاقِيَاتُ but that lasting الصَّالِحَاتُ righteous deeds خَيْرٌ (are) better عِنْدَ with رَبِّكَ Your Lord ثَوَابًا for rewards وَخَيْرٌ and better أَمَلًا (in respect of) hope ﴿١٦﴾ and وَيَوْمَ (remember) the Day نُسِيرُ We shall cause to move الْجِبَالَ the mountains وَتَرَى and you will see الْأَرْضَ the earth بَارِزَةً as a levelled plain وَحَشَرْنَاهُمْ and We shall gather them فَلَمْ and not نُغَادِرُ leave مِنْهُمْ out of them أَحَدًا ﴿١٧﴾ any one وَعَرَضُوا and they will be set عَلَىٰ your Lord رَبِّكَ before صَفًّا in rows لَّقَدْ now indeed جِئْتُمُونَا you كَمَا as خَلَقْنَاكُمْ We created you أَوَّلَ the first مَرَّةٍ We had زَعَمْتُمْ that never أَلَّنْ you claimed نَجْعَلَ a meeting مَوْعِدًا ﴿١٨﴾ for you appointed

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوتِلُنَا مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿١٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ
لِلظَّالِمِينَ بَدَلًا ﴿٢٠﴾

وَرُضِعَ the Book (one's Record) أَلِكْتَبُ and will be placed
 fearful مُشْفِقِينَ the criminals (sinners) الْمُجْرِمِينَ and you will see
 woe to يَوْنَلَنَا and they will say وَيَقُولُونَ (is) in it فِيهِ of what مِمَّا
 neither لَا Book أَلِكْتَبُ this هَذَا what is the matter with مَا us
 a big (thing) كَبِيرَةٌ nor وَلَا a small (thing) صَغِيرَةٌ it leaves يُغَادِرُ
 and they will وَجَدُوا has recorded it with numbers أَحْصَاهَا but إِلَّا
 present (placed before them) حَاضِرًا they did عَمِلُوا what مَا find
 وَلَا and not يَظْلِمُ treats with injustice رَبُّكَ your Lord أَحَدًا ﴿٤٩﴾
 to the لِلْمَلَائِكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone
 so they prostrated فَسَجَدُوا to Adam لِأَدَمَ prostrate أَسْجُدُوا angels
 the jinn أَلْجِنِّ (one) of مِّنْ he was كَانَ Satan إِبْلِيسَ except إِلَّا
 (of) His Lord رَبِّهِ the Command أَمْرٍ he disobeyed فَفَسَقَ عَنْ
 and his progeny وَذُرِّيَّتَهُ will you then take him أَفَتَتَّخِذُونَهُ
 than Me دُونِي rather مِّنْ as helpers/protectors أَوْلِيَاءَ (offspring)
 what an يَأْسَ (are) enemies عَدُوٌّ to you لَكُمْ while they وَهُمْ
 (is) the exchange بَدَلًا ﴿٥٠﴾ for the wrong-doers لِلظَّالِمِينَ evil

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

﴿٤٩﴾ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٠﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥١﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٢﴾

﴿٤٩﴾ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ the creatoin خَلَقَ I made them to witness
 creation خَلَقَ and not وَلَا and the earth وَالْأَرْضِ (of) the heavens

to take **مُتَّخِذًا** I was **كُنْتُ** nor **وَمَا** (of) their ownelves **أَنْفُسِهِمْ**
 and (remember) the **وَيَوْمَ** as helpers **عِزَّةً** the misleaders **الْمُضِلِّينَ**
 those (so called) **شُرَكَائِي** call **نَادُوا** He will say **يَقُولُ** Day (when)
 then **فَدَعَوْهُمْ** You claimed **زَعَمْتُمْ** whom **الَّذِينَ** partners of Mine
 they will answer **يَسْتَجِيبُوا** but not **فَلَمْ** they will cry unto them
 between them **بَيْنَهُمْ** and We shall put (make) **وَجَعَلْنَا** (to) them
 the criminals (sinners) **الْمُجْرِمُونَ** and will see **وَرَأَوْا** a barrier **مَوْبِقًا**
 have to **مُؤَاقِعُوهَا** that they **أَنْتُمْ** and apprehend **فَظَنُّوا** the Fire **النَّارَ**
 and not **وَلَمْ** fall therein **يَجِدُوا** they will find **عَنْهَا** from it **مَصْرِفًا**
 a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers. 52. And the Day He will say: "Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq.* (a barrier) between them. 53. And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥١﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٢﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَجَعَلْنَا لِلَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا and indeed **صَرَّفْنَا** We explained **فِي** in **هَذَا** this **الْقُرْآنِ** Quran
 example **لِلنَّاسِ** for mankind **مِنْ** of **كُلِّ** every (kind) **مَثَلٍ** example
 and is **وَكَانَ** **الْإِنْسَانُ** man **أَكْثَرَ** of most **شَيْءٍ** things **جَدَلًا** **﴿٥١﴾**
 quarrelsome **وَمَا** and nothing **مَنَعَ** prevents **النَّاسَ** people/men
 that **أَنْ** **يُؤْمِنُوا** they believe (from believing) **إِذْ** when **جَاءَهُمُ** has
 and ask forgiveness **وَيَسْتَغْفِرُوا** the guidance **الْهُدَىٰ** come to them
 (should) come upon **تَأْتِيَهُمْ** that **إِلَّا** except **أَنْ** (of) their Lord **رَبَّهُمْ**
 came **سُنَّةٌ** the way **الْأَوَّلِينَ** of the ancients **أَوْ** or **يَأْتِيَهُمْ** came
 and not **وَمَا** face to face **قُبُلًا** **﴿٥٢﴾** the torment **الْعَذَابُ** upon them

as مُبَشِّرِينَ except إِلَّا the Messengers الْمُرْسَلِينَ We send نُرْسِلُ
and dispute وَجَادِلُ and warners وَمُنذِرِينَ bearers of glad tidings
with false (argument) بِالْبَاطِلِ disbelieve كَفَرُوا those who الَّذِينَ
and وَاتَّخَذُوا the truth الْحَقَّ thereby بِهِ in order to refute
they أَنْذَرُوا and that which وَمَا My Signs, Verses آيَاتِي they take
as a jest هُزُوا ﴿٥٦﴾ are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât*, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
ءَاذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا
كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٨﴾ وَتِلْكَ الْأَفْرَى أَهْلَكَتْهُمْ لَمَّا
ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

is ذُكِّرَ than he who مِمَّنْ does more wrong أَظْلَمُ and who وَمَنْ
but turns فَأَعْرَضَ (of) his Lord رَبِّهِ of the Signs بِآيَاتِ reminded
away عَنْهَا from them وَنَسِيَ and forgets مَا what (deeds) قَدَّمَتْ
have set جَعَلْنَا truly We إِنَّا his hands يَدَاهُ have sent forth
they should يَفْقَهُوهُ lest أَنْ veils أَكِنَّةً their hearts قُلُوبِهِمْ over
and وفِي understand (it) and in ءَاذَانِهِمْ their ears وَقْرًا deafness وَإِنْ
if تَدْعُهُمْ you call them إِلَى to الْهُدَى the guidance فَلَنْ never يَهْتَدُوا
and your Lord وَرَبُّكَ ever أَبَدًا ﴿٥٧﴾ then إِذَا they will be guided
الْغَفُورُ (is) the Most-Forgiving ذُو Owner الرَّحْمَةِ (of) Mercy لَوْ (of)
if يُؤَاخِذُهُمْ He called them to account بِمَا for what كَسَبُوا
for them لَهُمْ He would have hastened لَعَجَّلَ they have earned

أَلْعَذَابُ the punishment بَلْ but لَّهُمْ they have مَوْعِدٌ (their) beyond appointed time لَنْ never يَجِدُوا they will find مِنْ دُونِهِمْ towns أَهْلَكْنَاهُمْ and those وَتِلْكَ an escape مَوِيلًا ﴿٥٨﴾ which they did ظَلَمُوا when لَمَّا We destroyed them (their inhabitants) for their destruction لِمَهْلِكِهِمْ and We appointed وَجَعَلْنَا wrong مَوْعِدًا ﴿٥٩﴾ a fixed time

57. And who does more wrong than he who is reminded of the Ayât of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

وَإِذْ and (remember) when قَالَ said مُوسَى Moses لِفَتْنِهِ to his boy-servant لَا not أَبْرَحُ I will give up or leave حَتَّى until أَبْلُغَ I reach مَجْمَعَ the junction الْبَحْرَيْنِ (of) the two seas أَوْ or أَمْضِيَ I spend حُقُبًا ﴿٦٠﴾ years (in travelling) فَلَمَّا but when بَلَغَا they reached مَجْمَعَ the junction بَيْنَهُمَا between them نَسِيَا they forgot حُوتَهُمَا their fish فَاتَّخَذَ and it took سَبِيلَهُ its way فِي through الْبَحْرِ the sea سَرَبًا ﴿٦١﴾ as in a tunnel فَلَمَّا then when جَاوَزَا they had passed further on قَالَ (Moses) said لِفَتْنِهِ he to his boy-servant إِنَّا bring us غَدَاءَنَا our lunch (morning meal) لَقَدْ truly have لَقِينَا we suffered مِنْ of/in سَفَرِنَا our journey هَذَا this نَصَبًا ﴿٦٢﴾ fatigue قَالَ he said أَرَأَيْتَ ? see إِذْ when أَوَيْنَا we betook ourselves إِلَى to الصَّخْرَةِ the rock فَإِنِّي indeed I نَسِيتُ forgot الْحُوتَ

the fish وَمَا and none أَنْسَيْنِيْهُ made me forget it إِلَّا but الشَّيْطَانُ Satan أَنْ to أَذْكُرُهُ remember it وَأَخَذَ and it took سَبِيلَهُ its way (course) فِي into الْبَحْرِ the sea عَجَبًا ﴿١٣﴾ in a strange way

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿١٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَاعِلِمْتَ رُشْدًا ﴿١٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

قَالَ he said ذَلِكَ that مَا (is) what كُنَّا we have been نَبْغِ seeking فَأَرْتَدَّا عَلَىٰ so they went back on آثَارِهِمَا their footsteps قَصَصًا ﴿١٤﴾ retracing فَوَجَدَا then they found عَبْدًا a slave مِّنْ of عِبَادِنَا Our slaves ءَاتَيْنَاهُ on whom We had bestowed رَحْمَةً mercy مِّنْ from Us وَعَلَّمْنَاهُ Us and We had taught him مِن لَّدُنَّا from Us عِلْمًا ﴿١٥﴾ knowledge قَالَ said لَهُ to him مُوسَىٰ Moses هَلْ may أَتَّبِعُكَ I you follow you عَلَى provided أَنْ that تُعَلِّمَ you teach me مِنَّمَاعِلِمْتَ something of رُشْدًا ﴿١٦﴾ knowledge/guidance قَالَ he (Khidr) said إِنَّكَ verily you will لَن never تَسْتَطِيعَ will be able مَعِيَ with me صَبْرًا ﴿١٧﴾ (to have) patience

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" 67. He (Khidr) said: "Verily, you will not be able to have patience with me!"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

وَكَيْفَ and how can تَصْبِرُ you have patience عَلَىٰ (a thing) مَا about which لَمْ not تُحِطْ you compass بِهِ with it خُبْرًا awareness قَالَ (Moses) said سَتَجِدُنِي if you shall find me إِن شَاءَ wills اللَّهُ Allah صَابِرًا patient وَلَا and not أَعْصِي I will disobey لَكَ your أَمْرًا command قَالَ (Khidr) said فَإِنِ he then if اتَّبَعْتَنِي you follow me فَلَا not تَسْأَلْنِي ask me عَنْ about شَيْءٍ anything حَتَّىٰ until أُحْدِثَ I present لَكَ to you مِنْهُ of it ذِكْرًا a mention فَانْطَلَقَا so in they both proceeded حَتَّىٰ till إِذَا when رَكِبَا they embarked فِي in the ship السَّفِينَةِ خَرَقَهَا (Khidr) scuttled it (made a hole therein) قَالَ (Moses) said أَخَرَقْتُهَا have you scuttled it in order to لِتُغْرِقَ drown أَهْلَهَا its people لَقَدْ truly جِئْتَ you have brought شَيْئًا a thing إِمْرًا bad/evil ﴿٧١﴾

68. "And how can you have patience about a thing which you know not?" 69. (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught." 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr*."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

قَالَ (Khidr) said أَلَمْ did not أَقُلْ I tell (you) إِنَّكَ that you لَن never تَسْتَطِيعَ would be able مَعِيَ with me صَبْرًا (to have) patience ﴿٧٢﴾ قَالَ (Moses) said لَا not تُؤَاخِذْنِي call me to account بِمَا for what نَسِيتُ I forgot وَلَا and not تُرْهِقْنِي of أَمْرِي my عُسْرًا affair ﴿٧٣﴾ فَانْطَلَقَا with difficulty حَتَّىٰ then they both proceeded إِذَا till لَقِيَا when غُلَامًا they met فَقَتَلَهُ (Khidr) a boy

person قَتَلَ (Moses) said قَتَلَ killed him
 verily زَكِيَّةً an innocent بَغَيْرِ (killing) نَفْسٍ anyone لَقَدْ
 حَسِبْتَ شَيْئًا you have brought نُكْرًا evil

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

﴿٧٥﴾ قَالَ أَتَرَى لَكَ إِنَّا لَنَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَنْبَا أَهْلَ قَرْيَةٍ اسْتَطَعْنَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

﴿٧٥﴾ قَالَ أَتَرَى لَكَ إِنَّا لَنَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَنْبَا أَهْلَ قَرْيَةٍ اسْتَطَعْنَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

that you (Khidr) said أَتَرَى did I not أَتَرَى to you لَكَ say أَتَرَى you إِنَّا لَنَسْتَطِيعَ never (to have) مَعِيَ with me صَبْرًا ﴿٧٥﴾ patience قَالَ (Moses) said إِنْ if سَأَلْتُكَ I ask you عَنْ about شَيْءٍ anything بَعْدَهَا after this فَلَا then not تُصَحِّحْنِي keep me in your company قَدْ verily بَلَغْتَ you received مِنْ from لَدُنِّي me عُذْرًا ﴿٧٦﴾ an excuse فَأَنْطَلَقَا then they both proceeded حَتَّى till إِذَا when أَنْبَا they came أَهْلَ the people قَرْيَةٍ (of) a town اسْتَطَعْنَا (of) a town أَهْلَهَا its people فَأَبَوْا but they refused أَنْ to يُضَيِّقُوا هُمَا to entertain them فَوَجَدَا then they found فِيهَا in it (therein) جِدَارًا a wall يُرِيدُ that wanted/that was about أَنْ to يَنْقَضَ collapse فَأَقَامَهُ so he قَالَ (Moses) said لَوْ if شِئْتَ you لَتَّخَذْتَ had wished عَلَيْهِ surely you could have taken أَجْرًا for it wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"
76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

﴿٧٨﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

﴿٧٨﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

between me (Khidr) said هَذَا this is فِرَاقُ the parting بَيْنِي the parting بَيْنِي and you سَأُنَبِّئُكَ I will tell you بِمَا the interpretation لَمْ not تَسْتَطِعْ (of) what عَلَيْهِ you could (have) غَصْبًا over which

صَبْرًا ﴿٧٨﴾ patience أَما as for السَّفِينَةُ the ship فَكَانَتْ it belonged
لِمَسْكِينٍ poor people يَعْمَلُونَ working فِي in الْبَحْرِ the sea فَأَرَدْتُ
as there وَكَانَ damage it to أَعْيَبَهَا so I wished
وَرَأَاهُمْ after them مَلِكٌ a king يَأْخُذُ who seized كُلَّ every سَفِينَةٍ
ship غَضَبًا ﴿٧٩﴾ by force وَأَمَّا and as for الْفَلَكُ the boy فَكَانَ were
أَبَوَاهُ his parents مُؤْمِنِينَ believers فَخَشِينَا and we feared أَن lest
يُرْهِقَهُمَا he should oppress them طُغْيَانًا by rebellion وَكُفْرًا ﴿٨٠﴾ and
disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masâkîn* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَن يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

فَأَرَدْنَا so we intended أَن that يُبَدِّلَهُمَا should exchange for them رَبُّهُمَا
their Lord خَيْرًا (one) better مِنْهُ than him زَكَاةً in righteousness وَأَقْرَبَ and nearer رُحْمًا ﴿٨١﴾ to mercy وَأَمَّا and as for الْجِدَارُ the wall
فَكَانَ it was لِغُلَامَيْنِ for two boys يَتِيمَيْنِ two orphans فِي in الْمَدِينَةِ in the town
وَكَانَ the town وَكَانَ and was أَبُوهُمَا their father صَالِحًا a righteous man فَأَرَادَ
so intended رَبُّكَ your Lord أَن that يَبْلُغَا they should attain أَشُدَّهُمَا their age of full strength وَيَسْتَخْرِجَا and take out كَنْزَهُمَا
treasure رَحْمَةً as a mercy مِنْ from رَبِّكَ your Lord وَمَا and not فَعَلْنَاهُ I did that عَنْ of أَمْرِي my own accord ذَٰلِكَ that تَأْوِيلُ (is) the
intrepretation مَا (of) what لَمْ not تَسْطِعْ you could (hold) عَلَيْهِ patience ﴿٨٢﴾ over it

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٢﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٣﴾ فَأَتْبَعَ سَبِيلًا ﴿٨٤﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٥﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٦﴾

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ Dhul-Qarnain about and they ask you قُلْ mention ﴿٨٢﴾ of him مِنْهُ to you عَلَيْكُمْ I shall recite سَأَتْلُوا say
إِنَّا مَكَّنَّا verily We established لَهُ in him في the earth
وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ every thing سَبِيلًا ﴿٨٣﴾ means فَأَتْبَعَ
he reached بَلَغَ when إِذَا until حَتَّىٰ a way سَبِيلًا ﴿٨٤﴾ so he followed
مَغْرِبَ the setting place الشَّمْسِ (of) the sun وَجَدَهَا he found it تَغْرُبُ
عَيْنٍ in setting حَمِئَةٍ a spring وَوَجَدَ (of) black muddy water
قَوْمًا near it قُلْنَا We said يَذَا الْقَرْنَيْنِ
إِمَّا O Dhul-Qarnain either أَنْ (that) تُعَذِّبَ you punish (them) وَإِمَّا
أَنْ or (that) تَتَّخِذَ you treat فِيهِمْ them حُسْنًا ﴿٨٥﴾ with kindness قَالَ
he said أَمَّا as for مَنْ him who ظَلَمَ does wrong فَسَوْفَ shall نُعَذِّبُهُ
we punish him ثُمَّ then يُرَدُّ he will be brought back إِلَىٰ unto رَبِّهِ
his Lord فَيُعَذِّبُهُ Who will punish him عَذَابًا (with) نُكَرًا ﴿٨٦﴾
terrible

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the means of everything. 85. So he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: "O Dhul-Qarnain! Either you punish them, or treat them with kindness." 87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

وَأَمَّا مَنْ ءَامَنَ believes him who مَنْ but as for وَأَمَّا and works وَعَمِلَ righteous (deeds) فَلَهُ he shall have جَزَاءُ the best الْحُسْنَىٰ reward وَسَنَقُولُ and we shall speak لَهُ unto him مِنْ (from) أَمْرِنَا words (our) matter) يُسْرًا ﴿٨٨﴾ mild (easy) ثُمَّ then اتَّبَعَ he followed سَبِيلًا ﴿٨٩﴾ (another) way حَتَّىٰ until إِذَا when بَلَغَ he reached مَطْلِعَ the rising الشَّمْسِ place (of) the sun وَجَدَهَا he found it تَطْلُعُ rising عَلَىٰ on قَوْمٍ a people لَّمْ not نَجْعَلْ We had provided لَهُمْ for whom مِنْ دُونِهَا against it (the sun) سِتْرًا ﴿٩٠﴾ any shelter كَذَٰلِكَ as (it was) وَقَدْ أَحَطْنَا and We knew بِمَا whatever لَدَيْهِ with him خُبْرًا ﴿٩١﴾ information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." 89. Then he followed another way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So! And We knew all about him.

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَنْذَا الْقَرْنَيْنِ إِنْ يَأْجُوجُ وَمَاجُوجُ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

ثُمَّ then اتَّبَعَ he followed سَبِيلًا ﴿٩٢﴾ (another) way حَتَّىٰ until إِذَا when he reached بَلَغَ between السَّدَّيْنِ two mountains وَجَدَ found مِنْ دُونِهِمَا قَوْمًا before (near) them لَا a people يَكَادُونَ understood قَوْلًا ﴿٩٣﴾ they said يَنْذَا the قرنين O Dhul-Qarnain إِنْ verily يَأْجُوجُ Gog وَمَاجُوجُ and Magog مُفْسِدُونَ are doing mischief فِي in الْأَرْضِ the land فَهَلْ shall نَجْعَلُ we on the condition عَلَىٰ a tribute خَرْجًا to you لَكَ pay (make) أَنْ that تَجْعَلْ you make بَيْنَنَا between us وَبَيْنَهُمْ and (between) them سَدًّا ﴿٩٤﴾ a barrier قَالَ he said مَا what مَكَّنِّي has granted me فِيهِ (in)

so help (is) better (than your tribute) my Lord رَبِّي it)
 I will make (erect) أَجْعَلُ with strength (man-power) بِقُوَّةٍ me
 a barrier بَيْنَهُمْ and (between) them رَمَّا

92. Then he followed (another) way, 93. Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

مَا تَوْفِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ مَا تَوْفِي أَفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا
 أَسْطَعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُمْ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي
 حَقًّا ﴿٩٨﴾

مَا تَوْفِي give me زُبُرَ pieces (blocks) of iron الْحَدِيدِ (of) until حَتَّىٰ إِذَا
 the two الصَّدَفَيْنِ between بَيْنَ he levelled (the gap) سَاوَىٰ when
 he made it جَعَلَهُ when until حَتَّىٰ blow أَنفُخُوا he said قَالَ cliffs
 (iron) نَارًا fire قَالَ he said مَا تَوْفِي bring me أَفْرِغْ to pour عَلَيْهِ
 over it قِطْرًا ﴿٩٦﴾ molten copper فَمَا so not أَسْطَعُوا they could أَن
 (that) يَظْهَرُوهُ scale it وَمَا nor أَسْطَعُوا they could نَقْبًا ﴿٩٧﴾ through it
 my Lord رَبِّي from مِن (is) a mercy رَحْمَةٌ this هَذَا he said قَالَ dig
 He جَعَلَهُ (of) my Lord رَبِّي Promise وَعْدُ comes جَاءَ but when فَإِذَا
 (of) Promise رَبِّي and is وَكَانَ flat (levelled) دَكَّاءَ shall make it
 (is) true حَقًّا ﴿٩٨﴾ my Lord

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jûj and Ma'jûj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۝٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۝١٠٠
الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٠١ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ
دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝١٠٢

that Day يَوْمَئِذٍ some of them بَعْضُهُمْ and We shall leave وَتَرَكْنَا
and will يَمُوجٌ to surge like waves on فِي others بَعْضٍ وَنُفِخَ فِي
and We shall collect them جَمَعْنَاهُمْ the Trumpet الصُّورِ be blown into
on يَوْمَئِذٍ Hell جَهَنَّمَ and We shall present وَعَرَضْنَا all together ۝٩٩
to the disbelievers لِلْكَافِرِينَ that Day ۝١٠٠ plain to view عَرْضًا
(to) those كَانَتْ had been أَعْيُنُهُمْ whose eyes فِي under غِطَاءٍ
a covering عَنْ from ذِكْرِي My Reminder (the Quran) وَكَانُوا
not لَا who يَسْتَطِيعُونَ could (bear) سَمْعًا ۝١٠١ to hear (it) أَفَحَسِبَ
those who الَّذِينَ then think كَفَرُوا disbelieved أَنْ that يَتَّخِذُوا
My slaves عِبَادِي can take مِنْ دُونِي besides Me أَوْلِيَاءَ as protectors
verily إِنَّا أَعْتَدْنَا We have prepared جَهَنَّمَ Hell لِلْكَافِرِينَ for the
disbelievers نُزُلًا ۝١٠٢ as an entertainment

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliya'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٠٣ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٠٤ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ۝١٠٥

قُلْ هَلْ say shall نُنَبِّئُكُمْ We inform you بِالْأَخْسَرِينَ of the greatest
losers أَعْمَالًا ۝١٠٣ الَّذِينَ in respect of deeds ضَلَّ those have been
wasted سَعْيُهُمْ whose efforts فِي in الْحَيَاةِ الدُّنْيَا worldly وَهُمْ
while they يَحْسَبُونَ thought أَنَّهُمْ that they يُحْسِنُونَ were acquiring

good صُنْعًا ﴿١٠٣﴾ by their deeds أُولَئِكَ (are) الَّذِينَ they who كَفَرُوا disbelieve بِآيَاتِ in the Signs/Verses رَبِّهِمْ (of) their Lord وَلِقَائِهِـ their works أَعْمَالُهُمْ so are vain فَحِطَّتْ and the Meeting with Him فَلَا تُقِيمُ so not We shall assign لَهُمْ for them يَوْمَ (on) the Day الْقِيَمَةِ any weight وَزَكَ ﴿١٠٤﴾ (of) Resurrection

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105. "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٦﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٧﴾

ذَٰلِكَ that جَزَاؤُهُمْ their recompense جَهَنَّمُ Hell بِمَا because كَفَرُوا they disbelieved وَاتَّخَذُوا and took آيَاتِي My Signs/Verses وَرُسُلِي My Messengers هُزُوًا by way of mockery إِنَّ verily الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous جَنَّاتُ Gardens (of) الْفِرْدَوْسِ deeds كَانَتْ will be لَهُمْ for them خَالِدِينَ Paradise نُزُلًا they shall dwell (forever) فِيهَا therein لَا not يَبْغُونَ they will desire عَنْهَا therefrom حِوَلًا (for) removal ﴿١٠٨﴾

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. 107. "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

قُلْ say لَوْ if كَانَ were الْبَحْرُ the sea مِدَادًا ink لِكَلِمَاتِ for the رَبِّي Words (of) my Lord لَنَفِدَ would be exhausted الْبَحْرُ the sea

قَبْلَ أَنْ (that) تَفْذَ would be exhausted كَلِمَتُ the Words رَبِّي (of) my Lord وَلَوْ even if جِئْنَا We brought بِمِثْلِهِ like it مَدَدًا ﴿١٠٩﴾ (am) a man بَشَرٌ I أَنَا only إِنَّمَا say قُلْ for (its) aid your God إِلَهُكُمْ that أَنَا to me إِنِّي it has been revealed يُوحَىٰ you hopes for يَرْجُوا (was) كَانَ so whoever فَمَنْ One وَحِدٌ (is) God إِلَهُ the Meeting (with) رَبِّهِ his Lord فَلْيَعْمَلْ let him do عَمَلًا deed in صَلَاحًا righteous وَلَا and not بِشْرِكَ associate as a partner بِعِبَادَةِ anyone لَعَدَا ﴿١١٠﴾ (of) his Lord رَبِّهِ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذَكَرْتُ رَحْمَتَ رَبِّكَ عَبْدُكُمْ زَكَّرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ يَدَّاءَ خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَأْيِ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

كَهَيْعَصَ ﴿١﴾ Kaf-Ha-Ya-Ain-Sad ذَكَرْتُ a mention رَحْمَتِ (of) the رَبِّكَ Mercy (of) your Lord عَبْدُكُمْ (to) His slave زَكَّرِيَّا ﴿٢﴾ (to) Zakariyya إِذْ when نَادَىٰ he called out رَبَّهُ رَبِّ he said قَالَ in secret خَفِيًّا ﴿٣﴾ a call يَدَّاءَ O my Lord رَبِّ إِنِّي indeed I وَهَنَ the bones الْعَظْمُ have grown feeble مِنِّي of me وَاشْتَعَلَ and has turned الرَّأْسُ head شَيْبًا grey (hair) وَلَمْ and not أَكُنْ O my Lord رَبِّ in my invocation to You بِدُعَائِكَ I have been شَقِيًّا ﴿٤﴾ unblessed وَإِنِّي I fear خِفْتُ my relatives الْمَوَالِيَ barren مِن وَرَأْيِ after me وَكَانَتِ and is امْرَأَتِي my wife عَاقِرًا an heir فَهَبْ ﴿٥﴾ so give لِي me مِن from لَّدُنكَ Yourself وَلِيًّا ﴿٥﴾

Sûrat Maryam

(Mary) XIX

*In the Name of Allâh**the Most Gracious, the Most Merciful*

1. *Kâf-Hâ-Yâ-'Aîn-Sâd*. 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah). 3. When he called out his Lord (Allâh) a call in secret. 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

يَرِثُنِي وَيَرِثُ مِنْ آلٍ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يٰزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ وَلَيْسَ بِي كُوْنٌ لِّيْ غُلَامٌ وَكَأَنِّي كُنْتُ عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

يَرِثُنِي He shall inherit me and inherit وَيَرِثُ from آلٍ the family يَعْقُوبَ (of) Jacob (Ya'qub) وَأَجْعَلْهُ رَبِّ and make him رَضِيًّا ﴿٦﴾ (my) Lord satisfied, pleased يٰزَكَرِيَّا O Zakariyya إِنَّا We verily نُبَشِّرُكَ give you the glad tidings of a son اسْمُهُ his name (will be) يَحْيَىٰ (John) Yahya لَمْ not We have given him (for) مِنْ قَبْلُ before سَمِيًّا ﴿٧﴾ (that) name قَالَ he said رَبِّ my Lord أَنَّى how يَكُوْنُ I can لِيْ I have غُلَامٌ a son وَكَأَنِّي وَكَأَنِّي عَاقِرًا my wife عَاقِرًا and indeed بَلَغْتُ I have reached مِنَ (from) الْكِبَرِ old age عِتِيًّا ﴿٨﴾ extreme قَالَ He said كَذَٰلِكَ so قَالَ says (said) رَبُّكَ your Lord هُوَ it is عَلَىٰ I have created you وَقَدْ and certainly خَلَقْتُكَ easy for Me هَٰئِنٍ before وَلَمْ when not تَكُ you were شَيْئًا ﴿٩﴾ anything

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَتَّبِعُونَ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

قَالَ رَبِّ اجْعَلْ my Lord رَبِّ he (Zakariyya) said appoint (make) لِي a sign آيَةً for me He said قَالَ a sign آيَتُكَ your sign (is) أَلَّا that not تُكَلِّمَ you shall speak النَّاسَ unto mankind ثَلَاثَ for three لَيَالٍ nights سَوِيًّا ﴿١٠﴾ together فَخَرَجَ so he came out عَلَى (on) to قَوْمِهِ his people مِنَ the praying place or private room الْمِحْرَابِ فَأَوْحَى then he told by signs إِلَيْهِمْ to أَنْ سَبِّحُوا glorify (Allah) بُكْرَةً in the morning وَعَشِيًّا ﴿١١﴾ and in the afternoon (night) يَتَّبِعُونَ O Yahya (John) خُذِ hold الْكِتَابَ the Scripture بِقُوَّةٍ with strength وَآتَيْنَاهُ and We gave him الْحُكْمَ wisdom صَبِيًّا ﴿١٢﴾ while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrâb* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom while yet a child.

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

وَحَنَانًا and compassion مِّنْ from لَّدُنَّا Us وَزَكَاةً and (made him) تَقِيًّا ﴿١٣﴾ and he was وَكَانَ pure from sins وَبَرًّا righteous عَصِيًّا ﴿١٤﴾ and neither وَلَمْ to his parents يَكُنْ dutiful جَبَّارًا he was and peace be وَسَلَامٌ nor disobedient عَلَيْهِ on he dies يَمُوتُ and the day وَيَوْمَ he was born وَلِدَ the day وَيَوْمَ يَمُوتُ and the day يُبْعَثُ he will be raised up حَيًّا ﴿١٥﴾ (the مَرْيَمَ the Book (the Quran) وَأَذْكُرْ in and mention فِي story of) Mary انْتَبَذَتْ when she withdrew in seclusion مِنْ

from أَهْلِهَا her family مَكَانًا to a place شَرْقِيًّا ﴿١٧﴾ facing east فَأَتَّخَذَتْ so We فَازْمَلْنَا a screen حِجَابًا from them مِنْ دُونِهِمْ then she took and he appeared قَتَمَلَّ Our Spirit Jibreel رُوحَنَا to her إِلَيْهَا sent لَهَا before her بَشَرًا as a man سَوِيًّا ﴿١٨﴾ in all respects (sound)

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient. 15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْنٌ وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

قَالَتْ she said إِنِّي I أَعُوذُ seek refuge بِالرَّحْمَنِ with the Most Gracious (Allah) مِنْكَ from you إِنْ if كُنْتَ you تَقِيًّا ﴿١٨﴾ قَالَ fear قَالَ he said إِنَّمَا only أَنَا I am رَسُولُ a messenger (angel) رَبِّكِ from رَبِّكِ your Lord لِأَهَبَ that I give لَكِ to you غُلَامًا a son زَكِيًّا ﴿١٩﴾ righteous قَالَتْ she said أَنَّى how يَكُونُ can لِي I have غُلَامٌ a son وَلَمْ I am not يَمَسِّنِي when touched me بَشَرٌ man وَلَمْ nor أَكُ nor بَغِيًّا ﴿٢٠﴾ unchaste قَالَ he said كَذَلِكَ (it will be) قَالَ said رَبُّكِ and that هُوَ your Lord عَلَىٰ that هَيْنٌ for Me (is) easy وَلَنَجْعَلَ and that آيَةً We shall appoint him لِلنَّاسِ as a sign وَرَحْمَةً to mankind and أَمْرًا a matter مَّقْضِيًّا ﴿٢١﴾ a matter decreed (by Allah)

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.' "

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَرَيَ إِلَيْكَ بِجَنْعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾

فَحَمَلَتْهُ and she withdrew فَانْتَبَذَتْ so she conceived him
 and drove her مَكَانًا (to) a place قَصِيًّا ﴿٢٢﴾ far فَأَجَاءَهَا
 (of) a date-palm النَّخْلَةِ trunk جَنْعِ to إِلَى the labour pains
 قَالَتْ she said يَلَيْتَنِي would that مِتُّ I had died قَبْلَ before هَذَا
 out of sight وَكُنْتُ this and I had been نَسِيًّا forgotten مَّنْسِيًّا ﴿٢٣﴾
 فَنَادَاهَا unto her مِنْ so he (Jibreel) called تَحْتِهَا below her
 your رَبُّكِ has provided جَعَلَ indeed قَدْ grieve you
 and shake تَحْتَكِ Lord under you سَرِيًّا ﴿٢٤﴾ a water stream وَهَرَيَ
 it إِلَيْكَ towards you بِجَنْعِ the trunk النَّخْلَةِ (of) date-palm
 ripe رَطْبًا fresh date جَنِيًّا ﴿٢٥﴾ upon you عَلَيْكَ will let fall

22. So she conceived him, and she withdrew with him to a far place. 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِي وَاشْرَبِي وَعَيْنَا فَإِمَّا تَرِينَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخَتِ هُنُورٌ مَا كَانَ أَبُوكِ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

فَكُلِي and drink وَاشْرَبِي and cool عَيْنَا (your) eyes
 فَإِمَّا if تَرِينَّ you see مِنَ from الْبَشَرِ human being أَحَدًا anyone
 فَقُولِي say you إِنِّي I نَذَرْتُ have vowed لِلرَّحْمَنِ (for) unto the Most
 today صَوْمًا Gracious a fast فَلَنْ so never أُكَلِّمَ الْيَوْمَ I shall speak
 him إِنْسِيًّا ﴿٢٦﴾ (to) any human being فَأَتَتْ then she brought بِهِ
 قَوْمَهَا (to) her people تَحْمِلُهُ carrying him قَالُوا they said يَمْرُؤٌ
 a thing لَقَدْ O Maryam جِئْتَ indeed جِئْتَ you have brought شَيْئًا

was ګان not ښا (of) Aaron هنرون O sister ښاګت mighty ښاګت
 أبوك your father امرأ a man سوء (of) evil ښاګت nor ګانګت was أمك
 an unchaste woman ښاګت ښاګت your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ٢٦ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ٢٧
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ٢٨ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
 شَقِيًّا ٢٩ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ٣٠

how ګف they said قَالُوا to him إِلَيْهِ then she pointed
 the cradle الْمَهْدِ in فِي is ګان one who مَنْ we can talk to
 صَبِيًّا ٢٦ a child قَالَ He (Iesa) said إِنِّي I am عَبْدُ a slave اللَّهِ
 and ښاګت (of) Allah ءَاتَنِي He gave me الْكِتَابَ the Scripture وَجَعَلَنِي
 and ښاګت ښاګت a Prophet نَبِيًّا ٢٧ made me
 and enjoined on me وَأَوْصَانِي I be ګنګت wheresoever مَا blessed
 بِالصَّلَاةِ the prayer وَالزَّكَاةِ and Zakat مَا دُمْتُ as long as I am حَيًّا ٢٨
 alive وَبَرًّا and dutiful بِوَالِدَتِي to my mother وَلَمْ and not يَجْعَلْنِي
 ګبَارًا made me شَقِيًّا ٢٩ arrogant وَالسَّلَامُ and peace be عَلَيَّ
 I وَبَرًّا upon me وُلِدْتُ the day I was born وَيَوْمَ and the day أَمُوتُ
 alive ښاګت ښاګت I shall be raised أُبْعَثُ and the day وَيَوْمَ die

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٢١﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢٢﴾ وَلَئِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٣﴾ فَأَخْلَفَ الْآخِرَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٢٤﴾

ذَٰلِكَ such عِيسَى Iesa (is) ابْنُ son مَرْيَمَ Maryam (of) قَوْلَ a statement الْحَقِّ truth الَّذِي (of) فِيهِ that which يَمْتَرُونَ in it ﴿٢١﴾ مَا they dispute كَانِ not لِلَّهِ Allah أَنْ for He يَتَّخِذُ that وَلَدٍ any سُبْحَنَهُ Glorified is He إِذَا when قَضَىٰ He decrees أَمْرًا (a thing) فَإِنَّمَا only يَقُولُ He says لَهُ to it كُنْ be فَيَكُونُ ﴿٢٢﴾ وَلَئِنَّ and it becomes وَاللَّهُ Allah رَبِّي (is) my Lord وَرَبُّكُمْ and your Lord فَأَعْبُدُوهُ so worship Him هَذَا this صِرَاطٌ (is) Path مُسْتَقِيمٌ ﴿٢٣﴾ فَأَخْلَفَ Straight then differed الْآخِرَابُ the sects مِنْ from بَيْنِهِمْ among themselves فَوَيْلٌ so woe لِلَّذِينَ to those كَفَرُوا who disbelieve مِنْ from مَّشْهَدِ meeting (witness) يَوْمٍ great عَظِيمٍ (of) a Day ﴿٢٤﴾

34. Such is 'Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). 35. It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He. When He decrees a thing, He only says to it: "Be!" — and it is. 36. said: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.." 37. Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day.

أَسْمِعْ يَوْمَ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٢٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٢٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٠﴾ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٣١﴾

أَسْمِعْ they how clearly will hear يَوْمَ and see يَوْمَ the day (when) يَأْتُونَنَا they will come to Us لَكِنِ but الظَّالِمُونَ the wrong-doers الْيَوْمَ today فِي (are) in ضَلَالٍ error/astay مُبِينٍ ﴿٢٨﴾ وَأَنْذِرْهُمْ plain and warn them of يَوْمَ Day (of) الْحَسْرَةِ (of) grief إِذْ when قُضِيَ has been decided الْأَمْرُ the case وَهُمْ while they فِي in غَفْلَةٍ unawareness وَهُمْ and they لَا not يُؤْمِنُونَ ﴿٢٩﴾ believe إِنَّا verily نَحْنُ We نَرِثُ will inherit الْأَرْضَ the earth وَمَنْ and ﴿٣٠﴾

they shall **يُرْجَعُونَ** (10) and to Us **وَالنَّارُ** (is) on it **عَلَيْهَا** whatsoever
 be returned **وَأَذْكُرُ** and mention **فِي** in **الْكِتَابِ** the Book **إِبْرَاهِيمَ**
 Abraham **إِنَّهُ** verily he **كَانَ** was **صِدِّيقًا** a truthful **نَبِيًّا** (11) Prophet

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book *Ibrâhîm* (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا **يَتَّبِعْ** (12) إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا **يَتَّبِعْ** (13) لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا **يَتَّبِعْ** (14) إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا **يَتَّبِعْ** (15)

إِذْ قَالَ when **قَالَ** he said **لِأَبِيهِ** to his father **يَتَّبِعْ** O my father **لِمَ** why
 worship **تَعْبُدُ** you worship **مَا** that which **لَا** not **يَسْمَعُ** hears **وَلَا** nor **يُبْصِرُ**
 sees **وَلَا** and not **يُغْنِي** can avail **عَنْكَ** (from) you **شَيْئًا** (12) anything
يَتَّبِعْ O my father **إِنِّي** I **قَدْ** surely **جَاءَنِي** come to me **مِنْ** of
 the knowledge **الْعِلْمِ** that which **لَمْ** not **يَأْتِكَ** come to you
 so follow me **فَاتَّبِعْنِي** **أَهْدِكَ** I will guide you **صِرَاطًا** (to) Path
 the Straight **يَتَّبِعْ** O my father **لَا** not **تَعْبُدِ** you worship
 Satan **إِنَّ** Satan **الشَّيْطَانَ** verily **كَانَ** has been **لِلرَّحْمَنِ** (to)
 against the Most Gracious **عَصِيًّا** (14) rebel **يَتَّبِعْ** O my father **إِنِّي**
 I **أَخَافُ** fear **أَنْ** lest **يَمَسَّكَ** touch you **عَذَابٌ** a
 torment **مِنْ** from **الرَّحْمَنِ** the Most Gracious **فَتَكُونَ** so that you
 become **لِلشَّيْطَانِ** of Satan **وَلِيًّا** (15) a companion

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. 44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). 45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي يَبْرَاهِيمُ لَنْ لَمْ تَنْتَهُ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٦﴾ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٨﴾

قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي (from) you do reject he said قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي (from) you do reject he said
يَبْرَاهِيمُ O Abraham لَنْ لَمْ Tَنْتَهُ you stop this indeed
وَأَهْجُرَنِي I will stone you for a long مَلِيًّا ﴿١٦﴾
سَلَامٌ (Abraham) said time peace be عَلَيْكَ on you I
رَبِّي (of) my Lord for you will ask forgiveness
كَانَ He is unto me حَفِيًّا ﴿١٧﴾ Ever Most Gracious and
وَمَا I shall turn away from you and تَدْعُونَ you
بِإِلَهِ غَيْرِ اللَّهِ besides Allah وَأَدْعُوا and I shall call on رَبِّي
أَلَّا I not أَكُونَ shall be بِدُعَاءِ (in my
شَقِيًّا ﴿١٨﴾ my Lord رَبِّي invocation) in calling unblest

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٢٠﴾ وَآذَكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٢١﴾ وَنَذَرْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٢٢﴾

فَلَمَّا أَعْتَزَلَهُمْ so when he turned away from them وَمَا and what
يَعْبُدُونَ they worship مِنْ دُونِ besides اللَّهُ Allah وَهَبْنَا We
إِسْحَاقَ (to) him and Isaac وَيَعْقُوبَ and Jacob وَكُلًّا and
جَعَلْنَا each one (of them) نَبِيًّا ﴿١٩﴾ We made
رَحْمَتِنَا Our Mercy وَجَعَلْنَا and
لِسَانَ صِدْقٍ (for) them tongues (of) truth عَلِيًّا ﴿٢٠﴾
وَآذَكُرْ in the Book (the Quran) الْكِتَابِ and mention وَآذَكُرْ honour

and he was **وَكَانَ** chosen **مُخْلَصًا** was **كَانَ** verily he **إِنَّهُ** Moses **مُوسَى**
رَسُولًا a Messenger **نَبِيًّا** a Prophet **وَنَدَيْنَاهُ** and We called him **مِنْ**
جَانِبِ from side **الْطُّورِ** the Mount **الْأَيْمَنِ** (of) the right **وَقَرَّبْنَاهُ** and
نَحْنًا We made him draw near for whispering (for a talk)

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy, and We granted them honour on the tongues. 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا **وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ** **كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا** **وَكَانَ**
يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا **وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ** **إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا**

وَوَهَبْنَا and We bestowed **لَهُ** on him **مِنْ** (for) out of **رَحْمَتِنَا**
أَخَاهُ Our Mercy **هَارُونَ** his brother **نَبِيًّا** a Prophet **وَأَذْكُرْ**
إِبْرَاهِيمَ the Book (the Qur'an) **إِسْمَاعِيلَ** Ishmael **إِنَّهُ**
كَانَ verily he **صَادِقَ** true **الْوَعْدِ** promise **وَكَانَ** (in) and he was
رَسُولًا a Messenger **نَبِيًّا** a Prophet **وَكَانَ** and he used **يَأْمُرُ** to
أَهْلَهُ command his family **بِالصَّلَاةِ** (on) the prayer **وَالزَّكَاةِ** Zakat
وَكَانَ and was **عِنْدَ** with **رَبِّهِ** his Lord **مَرْضِيًّا** pleasing **وَأَذْكُرْ**
إِدْرِيسَ the Book **إِنَّهُ** verily he **كَانَ** was **صِدِّيقًا** truthful
نَبِيًّا a Prophet

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people *As-Salât* and the *Zakât*, and his Lord was pleased with him. 56. And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا **أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ**
وَأِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

وَرَفَعْنَاهُ ^{٥٧} high (to) a place مَكَانًا and We raised him
 الَّذِينَ ^{٥٨} those who أَنْعَمَ Allah bestowed
 (of) offspring ذُرِّيَّةً from the Prophets مِنْ
 وَمَنْ ^{٥٩} Adam (of) those whom we carried (in the ship) حَمَلْنَا
 وَمِنْ ^{٦٠} Noah نُوْحٍ and of offspring ذُرِّيَّةً
 وَاسْرَآءِيلَ ^{٦١} Israel and from among those whom
 وَاجْتَبَيْنَا ^{٦٢} guided and chose إِذَا when تُلَىٰ
 (of) the Most Gracious (Allah) الرَّحْمَنِ Verses مَائِكَتُ
 وَبَكَيًا ^{٦٣} prostrating and weeping

57. And We raised him to a high station. 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ^{٥٩} إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ^{٦٠} جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُ مَا يُبْأَىٰ ^{٦١}

فَخَلَفَ ^{٥٩} then succeeded مِنْ بَعْدِهِمْ (after) them خَلْفٌ a posterity
 أَضَاعُوا the prayer الصَّلَاةَ and followed وَاتَّبَعُوا the lusts الشَّهَوَاتِ
 فَسَوْفَ ^{٦٠} so يَلْقَوْنَ they will meet غِيًّا ^{٦١} transgression
 إِلَّا (error) مَنْ تَابَ those who repented وَآمَنَ and believed
 وَعَمِلَ صَالِحًا and worked righteousness فَأُولَٰئِكَ such يَدْخُلُونَ will enter
 الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they will be wronged شَيْئًا ^{٦٢} in
 جَنَّاتِ عَدْنٍ gardens (of) Eden الَّتِي which وَعَدَ the Most Gracious
 الرَّحْمَنُ promised (to) His slaves عِبَادَهُ بِالْغَيْبِ in
 إِنَّهُمْ the Unseen He كَانُوا is وَعْدُ مَا يُبْأَىٰ ^{٦٣} His Promise
 fulfilled

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) and have followed lusts. So they will be thrown in Hell. 60. Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿١٦﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٧﴾ وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُمْ مَا يَشَاءُونَ وَمَا يَكُونُ أَدْنَا مِنْهُ خَفَقًا وَمَا يَكُونُ بَيْنَ يَدَيْهِ إِلَّا أَمْرٌ نَسْفًا ﴿١٨﴾ وَمَا يَنْتَظِرُ لِعِبادِهِمْ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٩﴾

لَا not يَسْمَعُونَ they shall hear فِيهَا therein لَغْوًا vain talk إِلَّا but
 سَلَامًا salutation/peace وَلَهُمْ and they will have رِزْقُهُمْ their
 فِيهَا sustenance بُكْرَةً therein وَعَشِيًّا and ﴿١٦﴾ morning
 تِلْكَ such is الْجَنَّةُ Paradise الَّتِي which نُورِثُ to
 We shall give as an inheritance مِنْ to عِبَادِنَا Our slaves
 كَانْ those who تَقِيًّا ﴿١٧﴾ have been وَمَا and not نَنْزِلُ we
 (angels) descend إِلَّا except بِأَمْرِ by the Command رَبِّكَ your (of)
 لَهُ Lord (belongs) to مَا (is) بَيْنَ أَيْدِينَا before us وَمَا
 and what (is) خَلْفَنَا behind us وَمَا (is) and what (is) بَيْنَ between
 ذَلِكَ those وَمَا and not كَانْ is رَبُّكَ your Lord ﴿١٨﴾ forgetful
 رَبُّ Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَمَا and
 (is) بَيْنَهُمَا between them فَاَعْبُدْهُ so worship Him وَأَصْطِرْ and be
 patient لِعِبَادَتِهِ in His worship هَلْ do تَعْلَمُ you know لَهُ for Him
 any similar or co-equal ﴿١٩﴾ سَمِيًّا

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿١٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَرُ عَلَيْهِمْ أَشَدُّ عَلَى

وَلَنْ (there is) not مِنْكُمْ (one) of you إِلَّا but وَارِدُهَا will pass
 over it كَانَ (this) is عَلَى (on) with رَبِّكَ your Lord حَتَّى
 accomplished مَقْضِيًّا ﴿٧١﴾ a decree ثُمَّ then نُنَجِّي We shall save الَّذِينَ
 those who اتَّقَوْا feared وَنَذِّرُ and We shall leave الظَّالِمِينَ the
 wrong-doers فِيهَا therein حِينًا ﴿٧٢﴾ kneeling وَإِذَا and when تَقُولُ
 recited عَلَيْهِمْ (on) to them ءَايَاتُنَا Our Verses بَيِّنَاتٍ clear قَالَ (said)

say الَّذِينَ those who كَفَرُوا disbelieved لِلَّذِينَ to those who آمَنُوا believed أَيُّ which الْفَرِيقَيْنِ the two groups خَيْرٌ (of) (is) best مَقَامًا in position وَأَحْسَنُ and better نَدِيًّا ﴿٧٣﴾ place وَكَوْ and how many أَهْلَكْنَا We destroyed قَبْلَهُمْ before them مِّنْ (from) قَرْنٍ a generation هُمْ and outward وَرَبِّكَ ﴿٧٤﴾ in goods أَنتَا (were) better who أَحْسَنُ appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

قُلْ say you مَنْ whoever كَانَ is فِي in الضَّلَالَةِ the error فَلْيَمْدُدْ the Most الرَّحْمَنُ to him لَهُ then surely will extend مَدًّا Gracious حَتَّىٰ an extension إِذَا until رَأَوْا when they see مَا they see يُوعَدُونَ that which إِمَّا either الْعَذَابَ the torment وَإِمَّا or السَّاعَةَ the Hour فَسَيَعْلَمُونَ then they will know مَنْ who هُوَ (he) is شَرٌّ worst مَّكَانًا in position وَأَضْعَفُ and weaker جُنْدًا ﴿٧٥﴾ in forces وَيَزِيدُ and increases اللَّهُ Allah الَّذِينَ those who اهْتَدَوْا were guided هُدًى in guidance وَالْبَاقِيَتُ the everlasting الصَّالِحَتُ the righteous deeds خَيْرٌ better عِنْدَ (are) better رَبِّكَ your Lord ثَوَابًا for reward وَخَيْرٌ and better مَّرَدًّا ﴿٧٦﴾ for resort

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk

aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

أَفَرَأَيْتَ الَّذِي have you seen كَفَرَ him who disbelieved بِآيَاتِنَا in Our Signs وَقَالَ and said لَأُوتِيَنَّكَ مَالًا indeed I will be given wealth وَوَلَدًا ﴿٧٧﴾ and children أَطَّلَعَ has he known الْغَيْبَ the Unseen أَمِ or اتَّخَذَ has he taken عِنْدَ the Most Gracious الرَّحْمَنِ with/from عَهْدًا ﴿٧٨﴾ (Allah) a covenant سَنَكْتُبُ nay We shall record مَا We shall record يَقُولُ what he says وَنَمُدُّ and We shall increase لَهُ for him مِنَ (from) الْعَذَابِ the torment مَدًّا ﴿٧٩﴾ (increase) وَنَرِثُهُ and We shall inherit from him مَا all that يَقُولُ he says (talks) وَيَأْتِينَا and he shall come to Us alone ﴿٨٠﴾

77. Have you seen him who disbelieved in Our Ayât and said: "I shall certainly be given wealth and children." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious? 79. Nay, We shall record what he says, and We shall increase his torment; 80. And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ نَرَأِنَا أَنزَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

وَاتَّخَذُوا and they have taken مِنْ دُونِ besides اللَّهِ Allah آلِهَةً gods لِيَكُونُوا that they might be لَهُمْ for them عِزًّا ﴿٨١﴾ honour كَلَّا nay سَيَكْفُرُونَ but they will deny بِعِبَادَتِهِمْ their worship of them وَيَكُونُونَ ضِدًّا ﴿٨٢﴾ against them أَلَمْ we have sent الشَّيَاطِينَ the devils عَلَى the disbelievers الْكَافِرِينَ (on) تَؤْزُهُمْ to push them/incite أَزًّا them ﴿٨٣﴾ to do evil فَلَا so not تَعْجَلْ you make haste عَلَيْهِمْ against them إِنَّمَا only نَعُدُّ We count out لَهُمْ to them عَذَابًا ﴿٨٤﴾

the الْمُتَّقِينَ We shall gather فَحْشُرُ the Day يَوْمَ a number/counting like a وَقَدْ ٨٥ the Most Gracious الرَّحْمَنُ unto إِلَى pious persons to إِلَى the criminals الْمُجْرِمِينَ and We shall drive وَنُسُوقُ delegation in a thirsty state وَرَدَا ٨٦ Hell جَهَنَّمَ

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. 83. See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number. 85. The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. 86. And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ٨٧ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ٨٨ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ٨٩ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ٩٠ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ٩١ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ٩٢ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ٩٣

لَا يَمْلِكُونَ not they shall own الشَّفْعَةَ intercession إِلَّا but مَنِ those who اتَّخَذَ have taken عِنْدَ with/from الرَّحْمَنِ the Most Gracious عَهْدًا ٨٧ a covenant وَقَالُوا and they (said) say اتَّخَذَ has الرَّحْمَنُ taken وَلَدًا ٨٨ a son لَقَدْ indeed جِئْتُمْ almost شَيْئًا a thing إِذَا ٨٩ terrible تَكَادُ the heavens السَّمَوَاتُ يَنْفَطَرْنَ are torn مِنْهُ whereby وَتَنْشَقُّ the earth الْأَرْضُ وَتَخِرُّ and fall الْجِبَالُ the mountains هَدًا ٩٠ in ruins أَنْ that دَعَوْا they ascribe لِلرَّحْمَنِ to the Most Gracious وَلَدًا ٩١ a son وَمَا but not يَنْبَغِي it is suitable لِلرَّحْمَنِ for the Most Gracious أَنْ that يَتَّخِذَ He should take وَلَدًا ٩٢ a son إِنْ a son كُلُّ (is) not مَنْ all who are فِي in السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth إِلَّا but آتِي comes (unto) الرَّحْمَنِ the Most Gracious عَبْدًا ٩٣ as a slave

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). 88. And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son to the Most Gracious (Allâh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩١﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٣﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿٩٤﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٥﴾

لَقَدْ indeed أَحْصَيْنَاهُمْ He has comprehended them وَعَدَّهُمْ and counted them عَدًّا ﴿٩١﴾ a full counting وَكُلُّهُمْ and everyone of them ءَاتِيهِ on the Day يَوْمَ will come to Him الْقِيَمَةِ (of) Resurrection فَرْدًا ﴿٩٢﴾ alone إِنَّ verily الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and righteous deeds سَيَجْعَلُ will bestow لَهُمُ for them الرَّحْمَنُ the Most Gracious وُدًّا ﴿٩٣﴾ love فَإِنَّمَا only يَسَّرْنَاهُ We have made easy this (the Quran) بِلِسَانِكَ on your tongue لِتُبَشِّرَ (to) the pious الْمُتَّقِينَ with it بِهِ that you may give glad tidings وَتُنذِرَ persons قَوْمًا with it لَّدُنَّا ﴿٩٤﴾ most people قَبْلَهُمْ We have destroyed وَكَمْ and how many أَهْلَكْنَا a generation قَرْنٍ (from) before them هَلْ can يُحِشُّ you find مِنْهُمْ of them مِنْ any (from) أَحَدٍ one أَوْ or تَسْمَعُ you hear لَهُمْ of them رِكْزًا ﴿٩٥﴾ a whisper

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

سُورَةُ طٰهٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكُّرًا لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِن يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

طه ﴿١﴾ Ta-Ha مَا not أَنزَلْنَا We have sent down عَلَيْكَ unto you
 الْقُرْآنَ the Quran لِتَشْقَى ﴿٢﴾ (to cause) that you distress
 تَذَكُّرًا as a reminder لِّمَن to those who يَخْشَى ﴿٣﴾ fear تَنزِيلًا
 a revelation مِّمَّنْ from Him Who خَلَقَ the earth الْأَرْضَ
 وَالسَّمَوَاتِ and the heavens الْعُلَى ﴿٤﴾ high الرَّحْمَنُ the Most Gracious عَلَى
 الْعَرْشِ over the Throne اسْتَوَى ﴿٥﴾ rose لَهُ to Him (belongs) مَا all
 (is) in فِي the heavens السَّمَوَاتِ وَمَا and all that (is) in فِي
 الْأَرْضِ the earth وَمَا and all that بَيْنَهُمَا (is) between them
 وَمَا and all that تَحْتَ (is) under الثَّرَى ﴿٦﴾ the soil وَإِن and if
 بِالْقَوْلِ speak aloud statement (invocation) فَإِنَّهُ then verily He يَعْلَمُ
 السِّرَّ the secrets وَأَخْفَى ﴿٧﴾ and what is hidden

Sûrat 20. Tâ-Hâ

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Tâ-Hâ. 2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allâh). 4. A Revelation from Him (Allâh) Who has created the earth and high heavens. 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne. 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَنهَا نُودِيَ بِمُوسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

Allah ﷻ (there is) no ﷻ but ﷻ He ﷻ to Him
 the Names ﷻ (are) the ﷻ Best ﷻ and has ﷻ ﷻ
 to you ﷻ story ﷻ (of) Moses ﷻ when ﷻ he saw ﷻ
 a fire ﷻ he said ﷻ to his family ﷻ wait ﷻ I
 have seen ﷻ a fire ﷻ perhaps I can ﷻ
 therefrom ﷻ some burning brand ﷻ or ﷻ I find ﷻ
 the fire ﷻ guidance ﷻ when ﷻ he came to it ﷻ
 he was called (by name) ﷻ O Moses ﷻ
 your Lord ﷻ ﷻ so take off ﷻ your shoes ﷻ
 you are ﷻ in the valley ﷻ the sacred ﷻ

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mûsâ (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ ءَآيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾ وَمَا تِلْكَ يَمِينُكَ يَمْوَسَىٰ ﴿١٧﴾

and I have ﷻ and I have ﷻ chosen you ﷻ so listen ﷻ to that
 which ﷻ is revealed (to you) ﷻ I (am) ﷻ
 Allah ﷻ (there is) no ﷻ but ﷻ I ﷻ
 Me ﷻ and perform ﷻ the prayer ﷻ for My
 Remembrance ﷻ verily ﷻ the Hour ﷻ is coming
 almost ﷻ I hide it ﷻ that may be rewarded
 soul ﷻ for that which ﷻ it strives ﷻ
 you ﷻ let divert you ﷻ from it ﷻ one who ﷻ not
 believes ﷻ in it ﷻ and follows ﷻ his own lusts
 lest you perish ﷻ and what is ﷻ that
 O Moses ﷻ your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. 15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَسُّ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَنَازِبُ أُخْرَى ﴿١٨﴾ قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾ فَالْقَنَہَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيَاضًا مِّنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿٢٢﴾

قَالَ he said هِيَ this عَصَايَ (is) my stick أَتَوَكَّؤُا I lean عَلَيْهَا on it وَاهْتَسُّ on it and beat down branches بِهَا with it عَلَى (on) my sheep غَنَمِي for وَلِي and for me فِيهَا in it مَنَازِبُ (are) uses أُخْرَى other ﴿١٨﴾ قَالَ He (Allah) said أَلْقِهَا cast it down يَمُوسَى ﴿١٩﴾ O Moses فَالْقَنَہَا so he cast it down فَإِذَا and behold هِيَ it was حَيَّةٌ a snake تَسْعَى ﴿٢٠﴾ قَالَ He (Allah) said خُذْهَا grasp it وَلَا it and not تَخَفْ fear سَنُعِيدُهَا We shall return it سِيرَتَهَا to its الْأُولَى state ﴿٢١﴾ وَاضْمُمْ and press يَدَكَ your hand إِلَى to جَنَاحِكَ your side تَخْرُجَ it will come forth بَيَاضًا white مِّنْ غَيْرِ without any آيَةً as sign أُخْرَى ﴿٢٢﴾ another

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِّزِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَبَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَٰزُونَ أَخِي ﴿٣٠﴾ أَشَدُّ بِهِ أَزْرَىٰ ﴿٣١﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾ كَىٰ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

لِّزِيكَ Our Signs آيَاتِنَا (some) of مِنْ that We show you الْكُبْرَى Greatest أَذْهَبَ you go إِلَىٰ to فِرْعَوْنَ Pharaoh إِنَّهُ verily he طَغَىٰ

open أَشْرَحَ O my Lord رَبِّ he (Moses) said قَالَ has transgressed
 my صَدْرِي for me لِي and ease وَيَسِّرْ my chest ٢٥ for me لِي
 task وَأَحْلِلْ and loose عُقْدَةً knot مِن from ٢٦ لِسَانِي my tongue ٢٧ يَفْقَهُوا
 and (make) وَأَجْعَلْ my speech قَوْلِي that they may understand
 appoint لِي for me وَزِيْرًا a helper مِنْ from ٢٨ أَهْلِي my family ٢٩ هَرُونَ
 my أَخِي Aaron ٣٠ أَزِيْرًا with him ٣١ أَشِدِّ increase my brother ٣٢
 strength وَأَشْرِكْهُ and share him فِي in ٣٣ أَمْرِي my task ٣٤ نُسَبِّحَكَ
 much كَثِيرًا we may glorify You

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." 25. said: "O my Lord! Open for me my chest. 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hârûn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task, 33. "That we may glorify You much,

وَنَذْكُرْكَ كَثِيرًا ٣١ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ٣٢ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ٣٣ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ٣٤ إِذْ
 أَوْحَيْنَا إِلَيْكَ أُمَمَكَ مَا يُوْحَى ٣٥ أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ
 وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ٣٦

وَنَذْكُرْكَ and we remember You كَثِيرًا ٣١ much إِنَّكَ ٣٢ verily You كُنْتَ
 (You) are بِنَا ٣٣ Well-Seer بَصِيرًا ٣٤ قَالَ He (Allah) said قَدْ
 O Moses يَمُوسَى ٣٥ your request سُؤْلَكَ ٣٦ indeed أُوتِيتَ
 وَلَقَدْ ٣٧ and indeed مَنَّا ٣٨ We conferred a favour عَلَيْكَ ٣٩ on you مَرَّةً
 أُخْرَى ٤٠ time إِذْ ٤١ another أَوْحَيْنَا ٤٢ We inspired إِلَيْكَ ٤٣ (to) أُمَمَكَ
 you أَوْحَى ٤٤ that which مَا ٤٥ is inspired أَنْ ٤٦ that أَقْدِفِيهِ
 put him فِي ٤٧ into التَّابُوتِ ٤٨ a box فَاقْدِفِيهِ ٤٩ and you float it فِي ٥٠ into الْيَمِّ
 on the bank السَّاحِلِ ٥١ the river الْيَمُّ ٥٢ then shall cast it up فَلْيُلْقِهِ
 and enemy عَدُوٌّ ٥٣ of Mine لِي ٥٤ an enemy shall take him يَأْخُذْهُ
 لَهُ ٥٥ of his وَأَلْقَيْتُ ٥٦ and I endued عَلَيْكَ ٥٧ on you مَحَبَّةً ٥٨ (with) love مِنِّي
 from Me وَلِتُصْنَعَ ٥٩ and that you may be brought up عَلَى ٦٠ (on) under عَيْنِي ٦١
 My Eye عَيْنِي ٦٢

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! 37. "And indeed We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "Saying: 'Put him into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوِسِي ۖ وَأَصْطَنَعْتُكَ لِنَفْسِي ۖ أَذْهَبَ أَنتَ وَلُخُوكَ بِآيَاتِي وَلَا تَلْنِيَا فِي ذِكْرِي ﴿١٢﴾

shall then said فَقُولُ your sister أُخْتُكَ went تَمْشِي when إِذْ
 who will nurse him يَكْفُلُهُ one مَن (on) عَلَىٰ I show you أَدُلُّكُمْ
 فَرَجَعْنَاكَ to أُمِّكَ your mother كَيْ that تَقَرَّ and not وَلَا her eye عَيْنُهَا might be cooled
 and وَقَتَلْتَ grieve تَحْزَنُ you did kill نَفْسًا a man فَنَجَّيْنَاكَ but We saved you
 then you فَلَبِثْتَ with a trial فُتُونًا and We tried you وَفَتَنَّاكَ distress
 (of) Madyan مَدْيَنَ people أَهْلِ (in) with فِي years سِنِينَ stayed
 ثُمَّ then جِئْتَ you came عَلَىٰ according to قَدَرٍ fixed term يَمْوِسِي ﴿١٢﴾
 for Myself لِنَفْسِي ﴿١٢﴾ and I have chosen you وَأَصْطَنَعْتُكَ O Moses
 أَذْهَبَ أَنتَ go you وَلُخُوكَ and your brother بِآيَاتِي with My Signs وَلَا
 My ذِكْرِي ﴿١٢﴾ in فِي you both become weak تَلْنِيَا and not
 Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayât*, and do not, you both, slacken and become weak in My remembrance.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٣﴾ فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿١٤﴾ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿١٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَأْذِي ﴿١٦﴾ فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ ﴿١٧﴾

has ﴿١٣﴾ verily he Pharaoh to go both
soft ﴿١٤﴾ word to him and speak both
fear ﴿١٥﴾ or he may accept admonition perhaps he
فَالَا they said رَبَّنَا our Lord إِنَّا verily we fear lest أَنْ يُفْرِطَ
he should hasten to punish on us or أَنْ يَطْغَىٰ ﴿١٥﴾ he
He (Allah) said قَالَ should transgress لَا تَخَافَا you fear إِنِّي
and see ﴿١٦﴾ I hear with you both مَعَكُمَا verily I (am)
فَأَنبِئَاهُ so go you both to him فَقُولَا and say إِنَّا verily we رَسُولَا
with us so send (of) your Lord رَبِّكَ (are) Messengers
you punish and not ﴿١٧﴾ (of) Israel بَنِي Children
them قَدْ indeed جِئْنَاكَ we came to you بِبَيِّنَاتٍ with a Sign مِنْ
from رَبِّكَ your Lord وَالسَّلَامُ (will be) and peace عَلَى upon مِنْ him
who followed الْهُدَىٰ ﴿١٧﴾ the guidance

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."
45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." 46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٨﴾ قَالَ فَمَنْ رَبِّكُمَا يَمُوسَىٰ ﴿١٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٢٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٢١﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٢٢﴾

إِنَّا قَدْ truly قَدْ indeed أُوحِيَ it has been revealed إِلَيْنَا to us أَنَّ that
الْعَذَابَ the torment عَلَى upon (is) مَنْ him who كَذَّبَ denied
﴿١٨﴾ and turned away قَالَ He (Pharaoh) said فَمَنْ then who

he (Moses) said قَالَ O Moses ﴿١٩﴾ (is) Lord of you two رَبِّكُمَا
 thing شَيْءٍ each كُلٌّ gave أَعْطَى (is) He Who الَّذِي our Lord رَبَّنَا
 He قَالَ guided it aright هَدَى ﴿٢٠﴾ then ثُمَّ its form and nature خَلَقَهُ
 (of) the الْقُرُونِ (is) the state بَالٌ then what فَمَا (Pharaoh) said
 that وَلَمَّا he (Moses) said قَالَ of the old الْأُولَى ﴿٢١﴾ generations
 a Record كِتَابٍ in فِي my Lord رَبِّي (is) with عِنْدَ knowledge
 He يَنْسَى ﴿٢٢﴾ nor وَلَا my Lord رَبِّي errs يَضِلُّ neither لَا Book
 forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'." 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" 50 said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. said: "What about the generations of old?" 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٢٣﴾
 كُلُوا وَارْعَوْا أَنْعَمَكُم إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٢٤﴾ مِنَّا خَلَقْنَاهُمْ وَفِيهَا نُعِيدُهُمْ وَمِنْهَا نَخْرِجُهُمْ تَارَةً
 أُخْرَى ﴿٢٥﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٢٦﴾

as a مَهْدًا the earth الْأَرْضَ for you لَكُمْ made جَعَلَ He Who الَّذِي
 roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed
 وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً the sky مِنَ and sent down وَأَخْرَجْنَا water (rain)
 أَزْوَاجًا kinds مِّنْ of نَّبَاتٍ and We brought forth بِهِ
 شَتَّى ﴿٢٣﴾ vegetation أَنْعَمَكُم and pasture وَارْعَوْا you eat كُلُوا various ﴿٢٤﴾
 your cattle إِنَّ verily فِي in ذَلِكَ this لَآيَاتٍ (are) indeed signs
 لِّأُولِي الْأَلْبَابِ ﴿٢٤﴾ for the men لَآيَاتٍ (of) understanding ﴿٢٤﴾
 We shall return you نُعِيدُهُمْ and into it وَفِيهَا We created you خَلَقْنَاهُمْ
 وَمِنْهَا and from it نَخْرِجُهُمْ تَارَةً once أُخْرَى ﴿٢٥﴾
 again وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا Our Signs كُلَّهَا
 and refused وَأَبَى ﴿٢٦﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ، فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحَى ﴿٥٩﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

قَالَ He (Pharaoh) said أَجِئْتَنَا have you come to us لِتُخْرِجَنَا drive us out of أَرْضِنَا our land بِسِحْرِكَ with your magic يَمُوسَى ﴿٥٧﴾ O Moses فَلَنَأْتِيَنَّكَ then verily we can produce to you بِسِحْرٍ (with) then magic مِثْلِهِ so (make) appoint فَاجْعَلْ like this بَيْنَنَا between us وَبَيْنَكَ and between you مَوْعِدًا a meeting لَا neither نُخْلِفُهُ we fail equal (open) سَوَى ﴿٥٨﴾ in a place أَنْتَ you وَلَا nor أَتَى he (Moses) said مَوْعِدُكُمْ your appointment يَوْمَ day (is) الزَّيْنَةِ the festival وَأَنْ (of) that يُحْشَرَ will be assembled النَّاسُ the people ضُحَى ﴿٥٩﴾ forenoon فَتَوَلَّى so withdrew فِرْعَوْنُ Pharaoh فَجَمَعَ he came back أَتَى ﴿٦٠﴾ then his plot كَيْدَهُ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿٦١﴾ فَتَنَزَّعُوا أَمْرَهُم بِئِنَّهُمْ وَأَسْرُوا النِّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنْ هَٰذَا إِلَّا لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتَنَالَىٰ ﴿٦٣﴾

قَالَ لَهُمْ said to them مُوسَىٰ Moses وَيْلَكُمْ woe unto you لَا not تَفْتَرُوا you invent عَلَى against (on) اللَّهُ Allah كَذِبًا a lie فَيُسْحِتَكُم

and surely **وَقَدْ** by a torment **بِعَذَابٍ** then He will destroy you
 then they **فَتَنَزَعُوا** invented a lie **۞١١** who **مَنْ** he failed
 among them **بَيْنَهُمْ** their matter **أَمْرُهُمْ** debated with one another
وَأَمْرُوا and they kept secret **۞١٢** **النَّجْوَى** private talk of counsel
 they said **إِنَّ** verily **هَٰلَٰكَ** these **لَسَٰحِرِينَ** two magicians **يُرِيدَانِ**
 your **أَرْضَكُمْ** from **مِنْ** they drive you out **يُخْرِجَاكُمْ** that **أَنْ** intend
 land **بِسِحْرِهِمَا** with their magic **وَيَذْهَبَا** and go away **بِطَرِيقَتِكُمْ**
 your way **۞١٣** **الْمُتَلَّى** superior

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ۞١١ **قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْ تُلْقَىٰ وَإِمَّا أَنْ تَكُونَ أَوَّلَ مَنْ**
أَلْقَىٰ ۞١٢ **قَالَ بَلْ أَلْقُوا فَإِذَا جِآهُهُمْ وَرِعَصِيَّتُهُمْ يَخِثَلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَىٰ ۞١٣** **فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ۞١٤**
فَلَمَّا لَا تَخَفَ إِنَّكَ أَنْتَ الْأَعْلَىٰ ۞١٥

come (assemble) **فَاجْمَعُوا** so devise **كَيْدَكُمْ** your plot **ثُمَّ** then **أَتُوا**
 today **صَفًّا** in a row **وَقَدْ** and indeed **أَفْلَحَ** will be successful **الْيَوْمَ**
مَنْ he who **اسْتَعْلَىٰ ۞١١** overcomes **قَالُوا** they said **يَمْوَسَّىٰ** O Moses **إِنَّمَا**
 the **أَوَّلَ** we be **تَكُونَ** that **أَنْ** or **وَأِمَّا** you throw **تُلْقَىٰ** that **أَنْ** either
 first **مَنْ** who **أَلْقَىٰ ۞١٢** will throw **قَالَ** he (Moses) said **بَلْ** nay **أَلْقُوا**
 and their **رِعَصِيَّتُهُمْ** their ropes **جِآهُهُمْ** then behold **فَإِذَا** throw you
 that **يَخِثَلُ** sticks **إِلَيْهِ** appear **مِنْ** to him **بِ** by **سِحْرِهِمْ** their magic **أَنَّهُ**
 in **تَسْعَىٰ ۞١٣** they **فَأَوْجَسَ** are moving fast **فِي** so he conceived or felt
نَفْسِهِ himself **خِيفَةً** a fear **مُوسَىٰ ۞١٤** Moses **فَلَمَّا** We (Allah) said **لَا**
 not **تَخَفَ** you fear **إِنَّكَ** surely you **أَنْتَ** you (are) **الْأَعْلَىٰ ۞١٥**
 superior

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِيرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٦﴾ فَأَلْقَى السَّحَرَةُ سُجُودًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٦٧﴾ قَالَ ءَامَنَّا لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٦٨﴾

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." **71.** [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْآيَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

قَالُوا لَنْ نُؤْثِرَكَ never لَنْ they said قَالُوا on/over مَا We prefer you عَلَىٰ the clear signs الْآيَاتِ from مَا has come to us جَاءَنَا and the clear signs وَالَّذِي فَطَرَنَا Him Who created us فَاقْضِ so decree you مَا whatever you can decree (regarding) only تَقْضِي decree إِنَّمَا you have تَقْضِي this life الدُّنْيَا ﴿٧٢﴾ worldly إِنَّا verily We ءَامَنَّا have believed in our Lord بِرَبِّنَا that He may forgive لِيَغْفِرَ us لَنَا that He may forgive our faults/sins وَمَا and what أَكْرَهْتَنَا you did compel us عَلَيْهِ on it وَاللَّهُ the magic السِّحْرِ and Allah خَيْرٌ (is) Best وَأَبْقَىٰ ﴿٧٣﴾ and Most Lasting إِنَّهُ verily (he) مَنْ whoever يَأْتِ comes رَبَّهُ for him جَهَنَّمَ (to) his Lord مُجْرِمًا as a criminal فَإِنَّ then surely لَهُ for him جَهَنَّمَ neither يَمُوتُ he will die فِيهَا therein وَلَا nor يَحْيَىٰ ﴿٧٤﴾ he will live

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your reward, and more lasting." 74. Verily, whoever comes to his Lord as a *Mujrim*, then surely, for him is Hell, wherein he will neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾ وَلَقَدْ أُوحِيَ إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾

وَمَنْ يَأْتِهِ مُؤْمِنًا comes to him وَمَنْ as a believer قَدْ indeed عَمِلَ he has done الصَّالِحَاتِ righteous deeds فَأُولَٰئِكَ they are الدَّرَجَاتُ (are) ranks الْعُلَىٰ ﴿٧٥﴾ high جَنَّاتُ Gardens عَدْنٍ (of) Eden تَجْرِي flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ (is) جَزَاءُ and that وَذَٰلِكَ therein they will abide forever

and indeed وَلَقَدْ purifies himself تَزَكَّى ﴿٧٦﴾ (of) him who مَنْ reward
 you travel by أَوْحَيْنَا that أَنْ Moses مُوسَى to إِيَّا We revealed
 night بِعِبَادِي with My slaves فَأَضْرِبْ then strike لَهُمْ for them طَرِيقًا
 in فِي a path الْبَحْرِ the sea يَبْسًا dry لَا neither تَخَفُ fearing دَرَكًا
 being afraid (of drowning in the تَخْشَى ﴿٧٧﴾ nor وَلَا to be overtaken
 sea)

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — 76. 'Adn (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. 77. And indeed We revealed to Mûsâ (Moses): "Travel by night with 'Ibâdi and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ. فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾ يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْنَاكَ
 مِنْ مَدُونِكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوى ﴿٨٠﴾ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا
 فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

with his hosts بِجُنُودِهِ Pharaoh فِرْعَوْنُ then pursued them فَاتَّبَعَهُمْ
 that what مَا the sea الْيَمِّ from مِنْ but covered them فَغَشِيَهُمْ
 غَشِيَهُمْ ﴿٧٨﴾ covered them up وَأَضَلَّ and led astray فِرْعَوْنُ Pharaoh قَوْمَهُ
 هَدَىٰ (them) ﴿٧٩﴾ guided (them) يَبْنِي We delivered you أَفْجَيْنَاكَ indeed (of) Israel إِسْرَءِيلَ O Children
 and We made a covenant with وَعَدْنَاكَ your enemy مَدُونِكَ from مِنْ
 you جَانِبَ (on the) side الطُّورِ (of) the Mount الْأَيْمَنِ the right وَنَزَّلْنَا
 and عَلَيْكَ (on) to you الْمَنَّاءَ وَالسَّلَوى ﴿٨٠﴾ and We sent down
 which طَيِّبَاتِ good lawful things from مِنْ you eat كُلُوا quails
 you commit تَطْغَوْا and not وَلَا We have provided you رَزَقْنَاكُمْ
 on you عَلَيْكَ lest should descend فَيَحِلَّ therein فِيهِ oppression
 غَضَبِي My Anger وَمَنْ and he يَحِلَّ descends عَلَيْهِ on whom غَضَبِي
 he is perished هَوَىٰ ﴿٨١﴾ indeed فَقَدْ My Anger

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibât* wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَلِيَّ لَغْفَارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحَاتٍ أَهْتَدَى ﴿٨١﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى ﴿٨٢﴾ قَالَ هُمْ أَوْلَاءُ عَلَيَّ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٣﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٤﴾

وَلِيَّ (am) indeed Most Forgiving لَغْفَارٍ and verily I وَلِيَّ to him
 تَابَ who repents وَءَامَنَ and believes وَعَمِلَ and does صَالِحَاتٍ
 أَهْتَدَى then righteous deeds وَمَا he remains guided
 أَعْجَلَكَ what made you hasten عَنْ from قَوْمِكَ your people
 يَمُوسَى ﴿٨٢﴾ O Moses قَالَ he (Moses) said هُمْ they أَوْلَاءُ (are) close
 عَلَيَّ on أَثَرِي my footsteps وَعَجِلْتُ and I hastened إِلَيْكَ to you رَبِّ
 He (Allah) said قَالَ that You might be pleased لِتَرْضَى ﴿٨٣﴾ My Lord
 فَإِنَّا then verily We قَدْ indeed فَتَنَّا We have tried قَوْمَكَ your
 people مِنْ بَعْدِكَ after you وَأَضَلَّهُمُ and led them astray السَّامِرِيُّ ﴿٨٤﴾
 Samiri

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mûsâ (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

فَرَجَعَ his people قَوْمِهِ to Moses إِلَى then returned مُوسَى
 being angry أَسِفًا قَالَ he said يَقَوْمِ O my people أَلَمْ
 did not يَعِدْكُمْ promise you رَبُّكُمْ your Lord وَعَدًا a promise حَسَنًا
 fair أَفَطَالَ (prolonged) did then seem long عَلَيْكُمْ on you الْعَهْدُ
 promise أَمْ or أَرَدْتُمْ did you desire أَنْ that يَحِلَّ (should) descend
 عَلَيْكُمْ on you غَضَبٌ wrath مِنْ from رَبِّكُمْ your Lord فَأَخْلَقْتُمْ so
 you broke مَوْعِدِي ﴿٨٦﴾ (your) promise to me قَالُوا they said مَا not
 We broke مَوْعِدَكَ promise to you بِمَلِكِنَا of our own will
 but حَمَلْنَا we were made to carry أَوْزَارًا weight/load مِنْ of
 زِينَةِ ornaments الْقَوْمِ (of) people فَقَذَفْنَاهَا then We cast them فَكَذَّبَكَ
 as أَلْقَى put forth السَّامِرِيُّ ﴿٨٧﴾ Samiri

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmîrî suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُمْ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
 وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي
 وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

فَأَخْرَجَ then he took out لَهُمْ for them عِجْلًا (of) a calf جَسَدًا body
 لَّهُ it had خَوَارٌ a low (sound) فَقَالُوا then they said هَذَا
 this إِلَهُكُمْ (is) your god وَإِلَهُ مُوسَىٰ and the god فَنَسِيَ ﴿٨٨﴾ (of) Moses
 but he has forgotten أَفَلَا did then not يَرَوْنَ they see إِلَّا
 that not يَرْجِعُ it could return إِلَيْهِمْ to them قَوْلًا a word وَلَا nor
 يَمْلِكُ it had power لَهُمْ (for) them ضَرًّا to harm وَلَا nor نَفْعًا ﴿٨٩﴾
 profit وَلَقَدْ and indeed قَالَ said لَهُمْ to them هَارُونُ Aaron مِنْ قَبْلُ
 before يَقَوْمِ O my people إِنَّمَا only فُتِنْتُمْ you are being tried بِهِ
 with it وَإِنَّ and verily رَبُّكُمْ your Lord الرَّحْمَنُ (is) the Most

Gracious (Allah) فَأَتَّبِعُونِي and obey وَأَطِيعُوا my order أَمْرِي ﴿١٠﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsâ (Moses), but he has forgotten (his god)." 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? 90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿١١﴾ قَالَ يَهتَرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿١٢﴾ أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿١٣﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿١٤﴾ قَالَ فَمَا خَطْبُكَ يَسْمِيرُ ﴿١٥﴾

قَالُوا لَنْ they said never نَبْرَحَ we will stop عَلَيْهِ on it عَاكِفِينَ worshipping حَتَّىٰ until يَرْجِعَ returns إِلَيْنَا to us مُوسَىٰ ﴿١١﴾ Moses قَالَ he (Moses) said يَهتَرُونَ what مَا O Aaron مَنَعَكَ stopped you إِذْ when رَأَيْتَهُمْ you saw them ضَلُّوا ﴿١٢﴾ going astray أَلَّا that not تَتَّبِعَنِ have you then disobeyed أَفَعَصَيْتَ you follow me أَمْرِي ﴿١٣﴾ my order قَالَ he Aaron said يَبْنَؤُمْ O son of my mother لَا not تَأْخُذْ you seize بِلِحْيَتِي by my beard وَلَا nor بِرَأْسِي by my head إِنِّي I خَشِيتُ feared أَنْ lest تَقُولَ you should say فَرَّقْتَ you have caused a division بَيْنَ between بَنِي children إِسْرَءِيلَ of Israel وَلَمْ and not تَرْقُبْ you respect قَوْلِي ﴿١٤﴾ my word قَالَ he (Moses) said فَمَا then what خَطْبُكَ (is) your matter يَسْمِيرُ ﴿١٥﴾ O Samiri

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us." 92. said: "O Hârûn (Aaron)! What prevented you when you saw them going astray; 93. "That you followed me not? Have you then disobeyed my order?" 94. He said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' " 95. said: "And what is the matter with you. O Sâmirî?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

قَالَ he (Samiri) said بَصُرْتُ I saw بِمَا what لَمْ not يَبْصُرُوا they saw (with it) فَقَبَضْتُ so I seized or took قَبْضَةً a handful (of) the messenger (angel) أَثَرِ hoof print الرَّسُولِ from دُفْ dust) فَنَبَذْتُهَا then threw it وَكَذَلِكَ and thus سَوَّلَتْ suggested لِي to me نَفْسِي ﴿٩٦﴾ my innerself قَالَ he (Moses) said فَاذْهَبْ then go away فَإِنَّ then verily لَكَ for you فِي in (is) الْحَيَاةِ the life أَنْ that تَقُولَ you will say لَا not مِسَاسَ touch وَإِنَّ and verily لَكَ and verily you have مَوْعِدًا a promise لَّنْ not تُخْلَفُهُ that you will fail it وَانْظُرْ that you will fail it إِلَهِكَ your god الَّذِي which ظَلْتَ that you have been عَلَيْهِ to it عَاكِفًا devoted لَّنُحَرِّقَنَّهُ certainly we will burn it ثُمَّ then لَنَنْسِفَنَّهُ certainly we will scatter it فِي in الْيَمِّ the sea نَسْفًا ﴿٩٧﴾ in particles

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."

97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿٩٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيدٍ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾

إِنَّمَا only إِلَهُكُمُ your God اللَّهُ (is) الَّذِي Who لَا there is) no إِلَهَ god إِلَّا but هُوَ He وَسِعَ He comprehends كُلُّ every شَيْءٍ thing عِلْمًا ﴿٩٨﴾ in knowledge كَذَلِكَ thus نَقُصُّ We relate عَلَيْكَ We relate ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيدٍ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾ (from) some (from) أَنْبَاءِ information مَا (of) what قَدْ سَبَقَ

We have given you **مَا آتَيْنَاكَ** and indeed **وَقَدْ** happened before Us **لَدُنَّا** from **ذِكْرًا** (the Quran) **مَنْ** whoever **أَعْرَضَ** will bear **يَحْمِلُ** then verily he **فَإِنَّهُ** from it **عَنْهُ** turned away **الْقِيَمَةِ** (on) Day **وَزَرًا** (of) Resurrection **خَالِدِينَ** a burden they will **يَوْمَ** (on) Day **لَهُمْ** and evil will be **وَسَاءَ** in that **فِيهِ** abide **الْقِيَمَةِ** (of) Resurrection **جَمَلًا** load

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). 100. Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, 101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُفْخَعُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ **زُرْقًا** **يَتَخَفَتُونَ** بَيْنَهُمْ **إِنْ لَيْتُمْ إِلَّا عَشْرًا** **نَحْنُ** **أَعْلَمُ بِمَا** **يَقُولُونَ** **إِذْ يَقُولُ** **أَمْثَلُهُمْ طَرِيقَةً** **إِنْ لَيْتُمْ إِلَّا يَوْمًا** **وَسْتَلُونَكَ** **عَنِ الْجِبَالِ** **فَقُلْ** **يَنْسِفُهَا رَبِّي نَسْفًا**

يَوْمَ (when) **يُفْخَعُ فِي** the Day **الصُّورِ** the Trumpet will beblown in **وَنَحْشُرُ** the criminals **يَوْمَئِذٍ** and We shall gather **زُرْقًا** that day **يَتَخَفَتُونَ** blue or blind-eyed **بَيْنَهُمْ** whispers **إِنْ** among themselves **لَيْتُمْ** not **إِلَّا** you stayed **عَشْرًا** ten (days) **نَحْنُ** We **أَعْلَمُ** know very well **بِمَا** what **يَقُولُونَ** they will say **إِذْ** when **أَمْثَلُهُمْ** will say **طَرِيقَةً** in knowledge and wisdom **إِنْ** not **لَيْتُمْ** you stayed **يَوْمًا** except **وَسْتَلُونَكَ** a day **عَنِ** and they ask you **الْجِبَالِ** the mountains **فَقُلْ** then you say **يَنْسِفُهَا** will blast them **رَبِّي** as particles of dust **نَسْفًا** My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).” 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!” 105. And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ. عِلْمًا ﴿١١٠﴾

فَيَذَرُهَا قَاعًا then He shall leave it smooth ﴿١٠٦﴾ as a level
not تَرَى you will see فِيهَا therein عِوَجًا any crookedness وَلَا nor
curve يَوْمَئِذٍ on that Day يَتَّبِعُونَ they (people) shall follow
الدَّاعِيَ caller لَا (there is) no عِوَجَ crookedness لَهُ for him
وَوَخَشَعَتِ and will be humbled الْأَصْوَاتُ voices for the Most
Gracious لَا تَسْمَعُ so nothing but هَمْسًا a whisper
يَوْمَئِذٍ on that Day لَا not تَنْفَعُ الشَّفَعَةُ intercession إِلَّا except
مَنْ the one أِذِنَ gave permission لَهُ to him الرَّحْمَنُ the Most
Gracious (Allah) وَرَضِيَ and He approved لَهُ for him قَوْلًا ﴿١٠٩﴾ a word
يَعْلَمُ He (Allah) knows مَا what بَيْنَ أَيْدِيهِمْ (is) before them
وَمَا (between their hands) and what خَلْفَهُمْ (is) behind them وَلَا
and not يُحِيطُونَ they will compass بِهِ its عِلْمًا ﴿١١٠﴾ knowledge

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

وَعَنَتِ and shall be humbled الْوُجُوهُ faces لِلْحَيِّ before the
الْقَيُّومِ Ever-Living وَقَدْ the Self-Subsisting خَابَ while indeed
will be disappointed مَنْ he who حَمَلَ carried ظُلْمًا ﴿١١١﴾ a burden of

وَمَنْ wrong-doing and who يَعْمَل works مِنْ (from) الصَّالِحَاتِ (from) then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds يَخَافُ he will fear ظُلْمًا wrong/injustice وَلَا nor هَضْمًا ﴿١١١﴾ as قُرْآنًا We have sent it down أَنزَلْنَاهُ and thus وَكَذَلِكَ curtailment عَرَبِيًّا a Quran in Arabic وَصَرَفْنَا and have explained in detail and have explained in detail فِيهِ and have explained in detail the threats or warnings أَلْوَعِيدِ (from) of مِنْ therein that لَعَلَّهُمْ the threats or warnings may generate مَحْدُثٌ or أَوْ fear Allah يَتَّقُونَ they may admonition/lesson ﴿١١٢﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day). 112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١١﴾ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ أَنْ يَنْحَدِرَ لَهُمْ عِزْمًا ﴿١١٢﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٣﴾

True فَتَعَلَىٰ the King الْمَلِكُ Allah then High above is وَلَا and not تَعْجَلْ be in haste بِالْقُرْآنِ with the Quran مِنْ قَبْلِ before أَنْ that يُقْضَىٰ is completed إِلَيْكَ to you وَحْيُهُ its revelation وَقُلْ and you say رَبِّ my Lord زِدْنِي increase me عِلْمًا ﴿١١١﴾ in knowledge وَلَقَدْ and indeed عَهِدْنَا We made a covenant إِلَىٰ (to) with آدَمَ Adam مِنْ قَبْلِ before فَنَسِيَ then he forgot وَلَمْ and not نَحْدُ We found لَهُ in him عِزْمًا ﴿١١٢﴾ firm will-power وَإِذْ and when قُلْنَا We said لِلْمَلَائِكَةِ to the angels اسْجُدُوا to Adam لَادَمَ prostrate yourselves إِلَّا they prostrated إِلَّا except إِبْلِيسَ Satan/Iblis أَبَىٰ ﴿١١٣﴾ who refused

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يٰٓآدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ۖ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۖ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ۖ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يٰٓآدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبْلَىٰ ۚ

فَقُلْنَا then We said يٰٓآدَمُ O Adam إِنَّ verily هٰذَا this عَدُوٌّ (is) an enemy لَكَ to you وَلِزَوْجِكَ to your wife فَلَا so not يُخْرِجَنَّكَ let so that you فَتَشْقَىٰ Paradise ۖ from him expel you both ۖ إِنَّ be distressed لَكَ verily (is a promise from Us) أَلَّا for you (is) a promise from Us تَجُوعَ that never فِيهَا therein وَلَا nor تَعْرَىٰ ۖ you shall تَظْمَأُ not and that you وَأَنَّكَ you will be naked وَلَا therein تَصْحَىٰ ۖ nor you shall suffer الشَّيْطَانُ Satan to him then whispered فَوَسَّوَسَ from the sun قَالَ he said يٰٓآدَمُ O Adam هَلْ shall أَدُلُّكَ I lead you عَلَى (on) to شَجَرَةٍ Tree الْخُلْدِ Eternity وَمَلِكٍ (of) a kingdom لَا and (to) a kingdom that will waste away يَبْلَىٰ ۚ

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءٌ ثُمَّ وَطِفَا يَخِصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ۖ ثُمَّ اجْنَبَا رَبَّهُمَا عَلَيْهِ وَهَدَىٰ ۖ قَالَ أَهَيْطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۖ

فَأَكَلَا so appeared فَدَّتْ from that مِنْهَا then they both ate
 to them سَوَاءُ تَهُمَا and they began وَطَفَقَا their private parts
 stick عَلَيْهِمَا on themselves مِنْ (from) with وَرَقِ leaves الْجَنَّةِ (of)
 the Garden وَعَصَى Adam مَادُمُ رَبِّهِ his Lord فَتَوَى ﴿١٢١﴾
 so he went astray ثُمَّ then أَجْنَبَهُ رَبُّهُ his Lord فَتَابَ
 and gave وَهَدَى ﴿١٢٢﴾ to him عَلَيْهِ then he turned with forgiveness
 him guidance قَالَ He (Allah) said أَهْبِطَا get down you both مِنْهَا
 herefrom جَمِيعًا together بَعْضُكُمْ some of you لِبَعْضٍ to some others
 عَدُوٌّ (are) an enemy فَإِنَّمَا then if بِأَيْنَاسِكُمْ comes to you
 from Me هُدًى guidance فَمَنِ whoever أَتَّبَعَ then followed هُدَايَ
 My Guidance فَلَا neither يَضِلُّ he shall go astray وَلَا nor
 he shall fall into distress يَشْقَى ﴿١٢٣﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allâh) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى
 وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَنتَ أَكْذَابُ ؕ آيَاتُنَا فَتَسِينَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ
 رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

وَمَنْ أَعْرَضَ and whosoever عَنْ turns away ذِكْرِي My
 Remembrance فَإِنَّ then verily لَهُ for him مَعِيشَةً (is) a life ضَنْكًا
 (of) hardship وَنَحْشُرُهُ (on) Day and We shall raise him up
 أَعْمَى (of) Resurrection أَعْمَى blind قَالَ he will say رَبِّ O my
 Lord لِمَ why حَشَرْتَنِي You raised me up أَعْمَى blind وَقَدْ and
 I had كُنْتُ indeed بَصِيرًا ﴿١٢٥﴾ sight قَالَ He (Allah) will say كَذَلِكَ
 like this أَنتَ أَكْذَابُ ؕ Our Signs آيَاتُنَا came unto you فَتَسِينَهَا but you
 forgot them وَكَذَلِكَ and so الْيَوْمَ this Day تُنْسَى ﴿١٢٦﴾ you will be

neglected وَكَذَلِكَ and thus نَجْزِي We requite مَنْ him who أَشْرَفَ
transgresses وَلَمْ and not يُؤْمِنُ believes بِمَا بَيَّنَّتْ in the Signs رَبِّهِ
(of) his Lord وَلَعَذَابُ (of) the Hereafter الْآخِرَةُ and surely torment
أَشَدُّ (is) more severe وَأَبْقَى ١٢٧ and more lasting

124. "But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allâh) will say: "Like this: Our *Ayât* came unto you, but you disregarded them, and so this Day, you will be neglected." 127. And thus do We requite him who transgresses beyond bounds, and believes not in the *Ayât* of his Lord; and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى ١٢٨ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ١٢٩ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ١٣٠

أَفَلَمْ has not يَهْدِ He guided لَهُمْ them كَمْ how many أَهْلَكْنَا We
generations قَبْلَهُمْ have destroyed مِنْ before them الْقُرُونِ (from)
يَمْشُونَ they walk فِي in مَسْكِنِهِمْ their dwellings إِنَّ verily فِي in
ذَلِكَ this لَآيَاتٍ (are) signs لِأُولِي for men النُّهَى ١٢٨ (of)
has gone forth سَبَقَتْ a Word كَلِمَةٌ and had not وَلَوْلَا understanding
it (the judgement) would have لَكَانَ your Lord رَبِّكَ from مِنْ
been لِزَامًا inevitable وَأَجَلٌ and a term مُسَمًّى ١٢٩ determined فَاصْبِرْ
so bear you patiently عَلَى with مَا (on) what يَقُولُونَ they say وَسَبِّحْ
and glorify بِحَمْدِ the praises رَبِّكَ your Lord (of) قَبْلَ before طُلُوعِ
and غُرُوبِهَا the sun الشَّمْسِ rising وَقَبْلَ and before غُرُوبِهَا its setting وَمِنْ
so you glorify فَسَبِّحْ (of) the night اللَّيْلِ hours (from) دُورِ during
that you may لَعَلَّكَ (of) the day النَّهَارِ and at the ends وَأَطْرَافَ
become pleased تَرْضَى ١٣٠

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٠﴾ وَأَمْرٌ أَهْلَكَ
بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣١﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ؕ أَوَلَمْ
تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٢﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ you strain your eyes (to) for what مَا (to) and not
مَتَّعْنَا We have given for enjoyment (with it) أَزْوَاجًا to various
زَهْرَةَ of them مِنْهُمْ groups/pairs (of) the life الْحَيَاةِ the splendour
لِنَفْتِنَهُمْ worldly (thereby) therein فِيهِ that We may test them
رَبِّكَ (of) your Lord and provision وَرِزْقٌ (is) best خَيْرٌ and وَأَبْقَىٰ ﴿١٣٠﴾
وَأَمْرٌ more lasting and command أَهْلَكَ (on) your family بِالصَّلَاةِ the
وَأَصْطَبِرْ prayer and be patient عَلَيْهَا it (on) لَا not نَسْأَلُكَ We ask of
رِزْقًا you a provision نَحْنُ We نَرْزُقُكَ provide for you وَالْعَاقِبَةُ and
لِلتَّقْوَىٰ ﴿١٣١﴾ the good end (Paradise) (is) for the pious or piety وَقَالُوا
لَوْلَا why not يَأْتِينَا he brings us بِآيَةٍ a sign مِنْ from رَبِّهِ ؕ his Lord
أَوَلَمْ has (there) not تَأْتِهِم come to them بَيِّنَةٌ proof
مَا (of) that which فِي (is) in الصُّحُفِ the Scriptures الْأُولَىٰ ﴿١٣٢﴾
former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. 132. And enjoin As-Salât on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ
وَنُخْرِجَ ﴿١٣٣﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٤﴾

وَلَوْ أَنَّا and if وَأَهْلَكْنَاهُمْ We أَهْلَكْنَاهُمْ had destroyed them بِعَذَابٍ with
 سُبْحَانَكَ يَا مَنْ أَمَرَ بِالْعَذَابِ أَلَمْ يَأْتِكُمْ أَمْرٌ إِنَّهُمْ أَلْهَوْا before this لَقَالُوا surely they would have said
 رَبَّنَا our Lord لَوْلَا why not أَرْسَلْتَ You sent إِلَيْنَا to us رَسُولًا Rَسُولًا
 فَتَنَّبِعَ a Messenger فَتَنَّبِعَ that we might have followed ءَايَاتِكَ Your Signs
 مِن قَبْلُ before أَنْ that نَزَّلَ we were disgraced وَنَخْزَى ﴿١٣٤﴾ and we
 قُلْ were humiliated كُلُّ مَتَرِيضٌ is waiting فَرِيضُوا
 فَسَتَعْلَمُونَ so wait you too مَنْ then you shall know أَصْحَابُ
 (are) the owners الصِّرَاطِ (of) the Path السَّوِيِّ Even (Straight) وَمِنْ
 أَهْتَكُمُ and who ﴿١٣٥﴾ has walked aright

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one ﷻ is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided."

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْنِيهِمْ مِّنْ ذِكْرِ مِّن رَّبِّهِمْ تُخَذِّبُ إِلَّا أَسْتَمِعُوهُ
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ
وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

أَقْرَبَ draws near للناس for mankind حِسَابُهُمْ their reckoning وَهُمْ not مَا turn away مُّعْرِضُونَ ﴿١﴾ in غَفْلَةٍ heedlessness while they يَأْنِيهِمْ comes unto them مِّنْ (from) ذِكْرٍ an admonition رَبِّهِمْ their Lord تُخَذِّبُ as a recent revelation إِلَّا but أَسْتَمِعُوهُ they listen to it وَهُمْ while they يَلْعَبُونَ ﴿٢﴾ play لَاهِيَةً being in a light قُلُوبُهُمْ mood occupied وَأَسْرَأُ their hearts and they conceal or keep النَّجْوَى secret الَّذِينَ the private counsels ظَلَمُوا those who do wrong هَلْ what (is) هَذَا this إِلَّا but بَشَرٌ a human being مِثْلُكُمْ like أَفَتَأْتُونَ you أَفَتَأْتُونَ you will you go to السَّحَرَ magic (to) وَأَنْتُمْ while you تَبْصُرُونَ ﴿٣﴾ see (it) قَالَ he said رَبِّي my Lord يَعْلَمُ knows الْقَوْلَ the and He وَهُوَ and the earth وَالْأَرْضِ the heavens in السَّمَاءِ word فِي the All-Hearer السَّمِيعُ (is) the All-Knower الْعَلِيمُ ﴿٤﴾

Sûrat 21. Al-Anbiyâ'

(The Prophets) XXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بَلْ قَالُوا أَضْغَتْ أَحْلَمٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ
مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ
كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

بَلْ قَالُوا nay they (said) say أَضْغَتْ mysterious false أَحْلَمٌ dreams
بَلْ he has invented it افْتَرَاهُ nay he شَاعِرٌ he
فَلْيَأْتِنَا (is) a poet بِآيَةٍ let him then bring us كَمَا as أُرْسِلَ a sign
الْأَوَّلُونَ ﴿٥﴾ were sent the ancients مَا not آمَنَتْ believed قَبْلَهُمْ
which We have أَهْلَكْنَاهَا town قَرِيَةٍ (one) of مِنْ before them
destroyed أَفَهُمْ will they then يُؤْمِنُونَ ﴿٦﴾ believe وَمَا not
أَرْسَلْنَا We sent قَبْلَكَ before you إِلَّا but رِجَالًا men نُوحِي We
revealed إِلَيْهِمْ to them فَتَسْأَلُوا so you ask أَهْلَ the people الذِّكْرِ
the Reminder (of) theReminder إِنْ if كُنْتُمْ you (did) لَا not تَعْلَمُونَ ﴿٧﴾ know
وَمَا not جَعَلْنَاهُمْ We made them جَسَدًا bodies لَا not يَأْكُلُونَ
that eat الطَّعَامَ the food وَمَا nor كَانُوا they were خَالِدِينَ ﴿٨﴾
immortals

5. Nay, they say: "These (revelations of the Qur'ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* like the ones (Prophets) that were sent before (with signs)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرِيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا
هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَشْكُونَ ﴿١٣﴾

ثُمَّ then صَدَقْتَهُمْ We fulfilled to them الْوَعْدَ the promise فَأَنْجَيْنَاهُمْ We saved them وَمَنْ and those whom نَشَاءُ We willed وَأَهْلَكْنَا We destroyed الْمُسْرِفِينَ ﴿٩﴾ the extravagants لَقَدْ indeed أَنْزَلْنَا a Book كِتَابًا to you إِيَّاكُمْ in which (is) فِيهِ you understand ذِكْرُكُمْ your Reminder أَفَلَا will then not تَعْقِلُونَ ﴿١٠﴾ وَكَمْ and how many قَصَمْنَا We have destroyed مِنْ (from) قَرِيبٍ and raised up أَنْشَأْنَا doing wrong ظَالِمَةً a town then when فَلَمَّا another people مَآخِرٍ ﴿١١﴾ أَحْسَوْا they perceived بَأْسَنَا Our Torment إِذَا behold هُمْ they مِنْهَا from it يَرْكُضُونَ ﴿١٢﴾ flee لَا not تَرْكُضُوا you flee وَأَرْجِعُوا but return إِلَى to مَا أترفتمْ you live a luxurious life فِيهِ in it وَمَسْكِنِكُمْ and you may be تَسْأَلُونَ ﴿١٣﴾ in order that لَعَلَّكُمْ to your homes questioned

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrukum*. Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا بَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا نَخَذَتُهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِيلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

قَالُوا they said بَوَيْلَنَا woe to us إِنَّا surely we كُنَّا have been ظَالِمِينَ ﴿١٤﴾ wrong-doers فَمَا then not زَالَتْ ceased تِلْكَ that دَعْوَاهُمْ as a field حَصِيدًا We made them جَعَلْنَاهُمْ till خَمِيدِينَ ﴿١٥﴾ the السَّمَاءَ We created خَلَقْنَا and not وَمَا that is reaped لِعَيْنٍ ﴿١٦﴾ between them بَيْنَهُمَا and what وَمَا and the earth وَالْأَرْضَ heavens لِعَيْنٍ ﴿١٧﴾ (as) players لَوْ (as) players لَوْ We intended أَرَدْنَا that نَتَّخِذُ We

surely we could have taken it **لَا تَخَذَتْهُ** a pastime **لَهُمْ** take
 nay **لَدُنَّا** Us **إِنْ** if **كُنَّا** We were **فَاعِلِينَ** (١٧) going to do **بَلْ**
 the falsehood **الْبَاطِلِ** against **عَلَى** the truth **بِالْحَقِّ** We fling **نَقِذُ**
فَيَذْمُغُهُ so it destroys or brains it out **فَإِذَا** then when **هُوَ** it **زَاهِقٌ** is
وَلَكُمْ vanished **وَالْوَيْلُ** and to you **وَمِمَّا** woe **نَصِفُونَ** (١٨) for that which
 you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn*." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَهُمْ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُمْ لَا يَسْتَغِيرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

وَلَهُمْ (is) in **مَنْ** whosoever **وَلَهُمْ** and to Him (belongs) **السَّمَوَاتِ** the
 (are) near **عِنْدَهُمْ** and those who **وَمَنْ** and the earth **وَالْأَرْضِ** heavens
 Him **لَا** not **يَسْتَغِيرُونَ** they are proud **عَنْ** (to refrain) from **عِبَادَتِهِ**
 they **يُسَبِّحُونَ** they are weary **يَسْتَحْسِرُونَ** (١٩) nor **وَلَا** worshiping Him
 they **يَفْترُونَ** (٢٠) never **لَا** and day **وَالنَّهَارَ** night **الَّيْلَ** glorify (Him)
 gods **إِلَهًا** they have taken (for worship) **اتَّخَذُوا** or **أَمْ** slacken
مِنْ from **الْأَرْضِ** the earth **هُمْ** who **يُنْشِرُونَ** (٢١) raise the dead **لَوْ** had
كَانَ there been **فِيهَا** therein **إِلَهًا** gods **إِلَّا** besides **اللَّهُ** Allah
 then Glorified is **فَسُبْحَنَ** surely would both have been ruined **لَفَسَدَتَا**
اللَّهُ Allah **رَبِّ** Lord **الْعَرْشِ** the Throne **عَمَّا** (of) what (high above)
 they attribute (to Him) **يَصِفُونَ** (٢٢)

لَا يَسْتَلْ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿٢٢﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٥﴾

He does **يَفْعَلُ** as to what **عَمَّا** He can be questioned **لَا يُسْتَلُّ** not
 they **وَهُمْ** **يُسْتَلُّونَ** (22) while they **أَمْ** or **أَتَّخَذُوا**
 you **قُلْ** gods **إِلَٰهَةٌ** besides Him **مِنْ دُونِهِ** have taken (for worship)
 say **هَاتُوا** **بُرْهَانَكُمْ** your proof **هَذَا** this **ذِكْرُ** Reminder (is) **مَنْ**
 (for) those who **مَعِيَ** (are) with me **وَذِكْرُ** Reminder **مَنْ** and (for)
 those **قَبْلِي** before me **بَلْ** but **أَكْثَرُهُمْ** most of them **لَا** not **يَعْلَمُونَ**
 know **الْحَقُّ** the truth **فَهُمْ** so they **مُتَعَرِّضُونَ** (23) (are) averse **وَمَا**
 not **أَرْسَلْنَا** We sent **مِنْ قَبْلِكَ** before you **مِنْ** any (from) **رَسُولٍ**
 Messenger **إِلَّا** but **نُوحِي** We revealed **إِلَيْهِ** to him **أَنْتُمْ** that **لَا**
 (there is) no **إِلَٰهَ** god **إِلَّا** but **أَنَا** I **فَاعْبُدُونِي** (24) so worship Me **وَقَالُوا**
 say (said) and they **أَتَّخَذَ** has begotten **الرَّحْمَنُ** the Most Gracious
 a son **وَلَدًا** **سُبْحَنَهُ** Glory to Him **بَلْ** but (they are) **عِبَادٌ** slaves
 honoured **مُكْرَمُونَ** (25)

23. He cannot be questioned as to what He does, while they will be questioned.
24. Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ
 أَرْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ
 نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
 شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they لَا not يَسْبِقُونَهُ they precede Him بِالْقَوْلِ in word وَهُمْ by (by) on His command يَسْبِقُونَهُ (is) behind what يَمْنَانِ أَيْدِيهِمْ (is) before them وَمَا and what خَلْفَهُمْ (is) behind them لَا they intercede يَشْفَعُونَ and not لِمَنِ except for him أَرْتَضَىٰ whom He is pleased with وَهُمْ and they وَهُمْ from خَشْيَتِهِ. fear of Him مُشْفِقُونَ stand in awe وَمَنْ and whosoever يَقُلْ and whosoever says مِنْهُمْ of them إِنِّي a god إِلَٰهٌ (am) besides Him فَذَٰلِكَ then such نَجْزِيهِ then such جَهَنَّمَ Hell (with) كَذَٰلِكَ thus نَجْزِي We recompense الظَّالِمِينَ those who الَّذِينَ (seen) known أُولَٰئِكَ the wrong-doers have not كَفَرُوا disbelieved أَنَّ that السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth were كَانَتَا then We parted فَفَتَقْنَاهُمَا joined together and We have made جَعَلْنَا every شَيْءٍ thing حَيٍّ living أَفَلَا will then not يُؤْمِنُونَ they believe

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَقْفًا
 مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ النَّارَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾
 وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

وَجَعَلْنَا the earth (in) on and We have made or placed
 رَوَاسِيَ firm mountains lest it should shake with them
 وَجَعَلْنَا highways broad therein and We placed
 لَعَلَّهُمْ that they may be guided and We have
 السَّمَاءَ the heaven سَقْفًا a roof safe and well
 وَهُمْ guarded yet they turn away from its signs
 وَمَنْ هُوَ and He (it is) الَّذِي Who has created
 النَّهَارَ and the day وَاللَّيْلَ and the night
 كُلٌّ each in an orbit فَلَا يَسْبَحُونَ floating and not
 لِنَشْرِ We granted to any human being
 أَفَإِن مِّمَّنْ then if you die فَهُمْ then they
 will live forever

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣١﴾ وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ
 يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَمْ حَتَّىٰ يُذَكَّرُوا الَّذِي يَذْكُرُ إِلَهُكُمْ وَهُمْ يَذْكُرُونَ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٢﴾ خُلِقَ
 الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٣﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ
 صَادِقِينَ ﴿٣٤﴾

كُلُّ every نَفْسٍ (soul) one ذَائِقَةُ is going to taste death
 وَنَبْلُوكُم and We shall try you بِالشَّرِّ with evil and good فِتْنَةً
 you will be returned تُرْجَعُونَ and to Us وَإِلَيْنَا as a temptation
 وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا those who see you and when
 يَتَّخِذُونَكَ not إِلَّا they take you هُزُوءًا for mockery
 أَمْ حَتَّىٰ هَذَا is this الَّذِي one who يَذْكُرُ mentions/talks
 إِلَهُكُمْ (about) your gods وَهُمْ يَذْكُرُونَ at the mention الرَّحْمَنِ

(is) disbelieve ﴿٣٦﴾ they هُمْ (of) the Most Gracious
 I will show you سَأُورِيكُمْ haste عَجَلٌ of مِنْ man أَلْإِنْسَانُ created
 you ask me to hasten ﴿٣٧﴾ تَسْتَعْجِلُونِ so not فَلَا My Signs آيَاتِي
 promise (will) الْوَعْدُ this هَذَا when مَتَى and they say وَيَقُولُونَ
 truthful ﴿٣٨﴾ صَادِقِينَ you are كُنْتُمْ if إِنْ come to pass)

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). 37. Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ
 تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ آسَفْنَاهُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ
 بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٨﴾

the time if يَعْلَمُ الَّذِينَ knew those who كَفَرُوا disbelieved حِينَ when
 their لَا when لَا يَكْفُرُونَ not they will ward off عَنْ from وُجُوهِهِمُ their
 the Fire النَّارَ وَلَا nor عَنْ from ظُهُورِهِمْ their backs وَلَا
 it هُمْ and not هُمْ يُنصَرُونَ ﴿٣٦﴾ they will be helped بَلْ nay تَأْتِيهِمْ it
 then will بَغْتَةً all of a sudden فَتَبْهَتُهُمْ will come upon them
 they will be able to يَسْتَطِيعُونَ so not فَلَا perplex them
 and لَا nor هُمْ they يُنظَرُونَ ﴿٣٧﴾ will get respite وَلَقَدْ and
 before آسَفْنَاهُ were mocked بِرُسُلٍ Messengers مِنْ قَبْلِكَ before
 you فَحَاقَ then سَخِرُوا mocked مِنْهُمْ those who بِالَّذِينَ then sorrounded
 to كَانُوا what مَا from them يَسْتَهْزِئُونَ ﴿٣٨﴾ at it هُمْ they used to

mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤١﴾ أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٢﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٣﴾

قُلْ مَنْ you say قُلْ who يَكْلُؤُكُمْ will protect you بِاللَّيْلِ in the night
وَالنَّهَارِ and the day مِنَ الرَّحْمَنِ the Most Gracious بَلْ nay but
هُمْ they عَنْ from ذِكْرِ the remembrance رَبِّهِمْ (of) their
لَهُمْ Lord مُعْرِضُونَ ﴿٤١﴾ or أَمْ turn away (for them) have they ءَالِهَةٌ
تَمْنَعُهُمْ gods تَمْنَعُهُمْ who can guard them دُونِنَا from Us لَا no
يَسْتَطِيعُونَ they have power نَصْرَ to help أَنْفُسِهِمْ themselves وَلَا nor
هُمْ can be protected or be kept يُصْحَبُونَ ﴿٤٢﴾ from Us
هُمْ they مِنَّا they We gave luxuries مَتَّعْنَا nay بَلْ company with
(to) these هَؤُلَاءِ (people) وَءَابَاءَهُمْ and their fathers حَتَّى until طَالَ grew long
عَلَيْهِمْ upon them أَلْعُمُرُ the life (the period) أَفَلَا did then not
يَرَوْنَ they see أَنَّا that We نَأْتِي come to الْأَرْضَ the land نَنْقُصُهَا
is it then أَفَهُمُ its outlying borders مِنْ We reduce it
they الْغَالِبُونَ ﴿٤٣﴾ who will overcome

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *alihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٤﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٥﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٦﴾

قُلْ إِنَّمَا أُنذِرُكُمْ by the I warn you بِاللَّوْحِ the deaf أَلْصُّمُ will hear بَسْمَعُ but not وَلَا revelation
إِذَا مَا call إِذَا مَا ۞ بُذِرَتْ when وَلَكِنْ and if مَسَّتْهُمْ (of) your رَبِّكَ Torment عَذَابٍ of مِنْ a breath نَفْحَةٌ touches them
لَيَقُولُنَّ Lord verily إِنَّا woe to us يَنُوبُنَا surely they will (say) cry كُنَّا we
and We shall ظَالِمِينَ ۞ wrong-doers وَنَضَعُ on the Day (of) justice الْقِسْطَ the balances الْمَوَازِينَ set up
لَيَقِيمَنَّ (of) Resurrection فَلَا then not نَظْلَمُ will be wronged/will
وَأَن كَانَ and if وَإِنْ at all شَيْئًا one/soul نَفْسٌ be dealt with unjustly
مِنْ (of) seed حَبَّةٍ weight مِنْفَكَالَ (there) be خَرْدَلٍ mustard
أَتَيْنَا We will bring بِهَا it وَكَفَى We as بِمَا and suffice are
حَاسِبِينَ ۞ Reckoners

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zâlimûn*." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِلْمُتَّقِينَ ﴿٣٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ
السَّاعَةِ مُشْفِقُونَ ﴿٣٩﴾ وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٤٠﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا
بِهِ عَلِيمِينَ ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٤٢﴾

وَلَقَدْ ءَاتَيْنَا موسى We granted/ gave and indeed وَلَقَدْ
 and اَلْأَفْرَاقَانَ Aaron the criterion وَضِيَاءً and a shining light وَذِكْرًا
 those who اَللِّمَّذِيكِبِ ﴿١٨﴾ for the pious persons اَلَّذِينَ while they
 يَخْشَوْنَ رَبَّهُمْ their Lord بِالْغَيْبِ with unseen وَهُمْ
 مِّنَ اَلْسَّاعَةِ the Hour مُشْفِقُونَ ﴿١٩﴾ (are) afraid وَهَذَا and this ذِكْرٌ
 which We have sent down اَنْزَلْنَاهُ blessed مُبَارَكٌ (is) a Reminder
 اَفَاَنْتُمْ are you then لَمْ of it مُنِكِرُونَ ﴿٢٠﴾ rejectors/deniers وَلَقَدْ
 اٰتَيْنَا We gave اِبْرٰهِيْمَ Abraham رُشْدَهُ his guidance مِّنْ قَبْلُ

وَكَانَا aforetime and We were with him عَلَيْهِمَا and We were Well-Acquainted إِذْ when قَالَ he said لِأَبِيهِ to his father وَقَوْمِهِ to his father and his people مَا what هَذِهِ (are) these التَّمَاثِيلُ images الَّتِي which أَنْتُمْ you لَهَا to it عَكِفْتُمْ (are) devoted

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqûn*. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٦﴾

قَالُوا they said وَجَدْنَا We found آبَاءَنَا our fathers لَهَا to them عَابِدِينَ worshipping ﴿٥٢﴾ قَالَ he said لَقَدْ indeed كُنْتُمْ have been أَنْتُمْ you وَآبَاؤُكُمْ and your fathers فِي in ضَلَالٍ error مُبِينٍ ﴿٥٣﴾ قَالُوا they said أَجِئْتَنَا have you brought us بِالْحَقِّ the truth أَمْ or أَنْتَ you مِنْ (one) of اللَّاعِينَ ﴿٥٤﴾ قَالَ he said those who play (of) the heavens رَبُّ your Lord رَبُّ nay (is) Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth الَّذِي Who فَطَرَهُنَّ created them وَأَنَا and I عَلَىٰ (am) to/on ذَٰلِكُمْ that مِنْ among الشَّاهِدِينَ ﴿٥٥﴾ the the (from) the الشَّاهِدِينَ ﴿٥٦﴾ surely I shall plot a plan لَأَكِيدَنَّ and by Allah وَتَاللَّهِ witnesses أَصْنَامَكُمْ your idols بَعْدَ (against) after أَنْ that تُوَلُّوا you have gone مُدْبِرِينَ ﴿٥٦﴾ away and turned your backs

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay,

your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

except fragments/pieces جُذَاذًا so he made them كَبِيرًا the biggest لَهُمْ of them لَعَلَّهُمْ that they might إِلَيْهِ to it يَرْجِعُونَ ﴿٥٨﴾ return قَالُوا they said مَنْ who فَعَلَ has done هَذَا this بِآلِهَتِنَا to our gods إِنَّهُمْ surely he لَمِنَ among (is) الظَّالِمِينَ ﴿٥٩﴾ the a young man فَتًى we heard سَمِعْنَا they said قَالُوا wrong-doers يَذْكُرُهُمْ talking against them يُقَالُ is called لَهُ (to him) who إِبْرَاهِيمُ ﴿٦٠﴾ Abraham قَالُوا they said فَأْتُوا then you bring بِهِ him عَلَى him أَعْيُنِ (on) eyes النَّاسِ (of) the people لَعَلَّهُمْ that they may يَشْهَدُونَ ﴿٦١﴾ testify/bear witness قَالُوا they said أَنْتَ have you فَعَلْتَ O Abraham يَا إِبْرَاهِيمُ ﴿٦٢﴾ to our gods بِآلِهَتِنَا this done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *alihah* (gods)? He must indeed be one of the *Zâlimun* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَلَمْ تَكُونُوا أَقْلًا تَعْقِلُونَ ﴿٦٧﴾

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَلَمْ تَكُونُوا أَقْلًا تَعْقِلُونَ ﴿٦٧﴾

قَالَ he said بَلْ nay فَعَلَهُ did it كَبِيرُهُمْ the biggest of them هَذَا this فَاسْأَلُوهُمْ so you ask them إِنْ if كَانُوا they can يَنْطِقُونَ ﴿٦٣﴾ then فَارْجَعُوا so they turned إِلَى to أَنْفُسِهِمْ themselves فَقَالُوا then

they said إِنَّكُمْ they said
 wrong-doers ثُمَّ then نَكِسُوا they turned عَلَى (on) to رُءُوسِهِمْ
 themselves (their heads) لَقَدْ indeed عَلِمْتَ you know مَا not هَؤُلَاءِ
 these (idols) يَنْطِقُونَ ﴿٦٥﴾ speak قَالَ he said أَتَعْبُدُونَ
 do you then worship مِنْ دُونِ besides اللَّهِ Allah مَا that which لَا
 can profit you شَيْئًا at all وَلَا nor يَضُرُّكُمْ ﴿٦٦﴾ harm
 you أَفِيْ you لَكُمْ (for) upon you وَلِمَا and for that which تَعْبُدُونَ
 you worship مِنْ دُونِ besides اللَّهِ Allah أَفَلَا do not تَعْقِلُونَ ﴿٦٧﴾ you
 think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zâlimûn*." 65. Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" 66. said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

قَالُوا they said حَرِّقُوهُ burn him وَانصُرُوا and help آلِهَتَكُمْ your gods
 if كُنْتُمْ you will be فَاعِلِينَ ﴿٦٨﴾ doing قُلْنَا We said يَنَارُ O fire
 كُونِي be you بَرْدًا coolness وَسَلَامًا and safety عَلَى (on) for إِبْرَاهِيمَ ﴿٦٩﴾
 Abraham وَأَرَادُوا and they wanted بِهِ with him كَيْدًا harm/(plot)
 فَجَعَلْنَاهُمُ but We made them الْأَخْسَرِينَ ﴿٧٠﴾ the worst losers وَنَجَّيْنَاهُ
 and We rescued him وَلُوطًا and Lot إِلَى to الْأَرْضِ the land الَّتِي
 which بَارَكْنَا We have blessed فِيهَا (in it) لِلْعَالَمِينَ ﴿٧١﴾ for the
 worlds وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ Isaaq وَيَعْقُوبَ
 and Jacob نَافِلَةً as an extra وَكُلًّا and each one جَعَلْنَا
 righteous صَالِحِينَ ﴿٧٢﴾

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."
 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lût (Lot) to the land which We have blessed for the '*Âlamîn* (mankind and jinn). 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْثِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْرٍ فَسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَاهُمْ أِمَّةً and We made them guiding leaders بِأَمْرِنَا by Our Command وَأَوْحَيْنَا and We revealed إِلَيْهِمْ to them فِعْلَ the doing (of) الْخَيْرَاتِ good deeds وَإِقَامَ and performing الصَّلَاةِ (of) prayer وَإِيتَاءَ and giving الزَّكَاةِ Zakat وَكَانُوا and they were لَنَا and they were عَابِدِينَ ﴿٧٣﴾ of Us the worshippers وَلُوطًا and Lot ءَاتَيْنَاهُ We gave حُكْمًا him judgement وَعِلْمًا and knowledge وَنَجَّيْنَاهُ and We saved him مِنَ him from الْقَرْيَةِ the town الَّتِي which كَانَتْ had been تَعْمَلُ working الْفَبْثِثَ wicked and filthy deeds إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْرٍ evil فَسِقِينَ ﴿٧٤﴾ wicked, rebellious وَأَدْخَلْنَاهُ and We admitted him فِي (in) رَحْمَتِنَا Our Mercy إِنَّهُ he and (remember) مِنَ (was) of الصَّالِحِينَ ﴿٧٥﴾ the righteous وَنُوحًا and (remember) Noah إِذْ when نَادَى he cried مِنْ قَبْلُ aforetime فَاسْتَجَبْنَا so We answered لَهُ to him فَنَجَّيْنَاهُ then We saved him وَأَهْلَهُ and his مِنَ family الْكَرْبِ the distress الْعَظِيمِ ﴿٧٦﴾ great

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. 74. And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). 75. And We admitted him to

Our Mercy; truly, he was of the righteous. 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنَصَرْتَهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْرٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَنَصَرْتَهُ the people الْقَوْمِ against مِنْ and We helped him الَّذِينَ who كَذَبُوا denied/belied بِآيَاتِنَا Our Signs إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْرٍ evil فَأَغْرَقْنَاهُمْ so We drowned them أَجْمَعِينَ ﴿٧٧﴾ all دَاوُدَ and (remember) David وَسُلَيْمَانَ and Solomon إِذْ and (of) الْحَرْثِ in (the case) فِي they gave judgement يَحْكُمَانِ when field/tillage إِذْ when نَفَشَتْ had pastured فِيهِ in which غَنَمُ sheep of people الْقَوْمِ (of) وَكُنَّا We were لِحُكْمِهِمْ and We made to understand it فَفَهَّمْنَاهَا witness ﴿٧٨﴾ judgement سُلَيْمَانَ Solomon وَكُلًّا and each of them ءَاتَيْنَا We gave حُكْمًا judgement وَعِلْمًا and knowledge وَسَخَرْنَا and We subjected مَعَ and We glorify Our يُسَبِّحْنَ the mountains الْجِبَالَ David دَاوُدَ with Praises وَالطَّيْرَ and the birds وَكُنَّا and We were فَاعِلِينَ ﴿٧٩﴾ doers

77. We helped him against the people who denied Our *Ayât*. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَاسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

coats of mail لَبُوسٍ making صَنْعَةً and We taught him وَعَلَّمْنَاهُ
 your لَكُمْ for you لِنُحْصِنَكُمْ to protect you مِنْ (from) in بِأَسِيكُمُ
 and to fighting فَهَلْ are then أَنْتُمْ you شَاكِرُونَ ﴿٨٠﴾ grateful وَلَسْلَيْمَنَ
 Solomon الرِّيحَ the wind عَاصِفَةً strongly raging تَجْرِي running بِأَمْرِهِ
 by His Command إِلَى towards الْأَرْضِ the land الَّتِي which بَرَكْنَا
 We had blessed فِيهَا therein وَكُنَّا and We are بِكُلِّ of every شَيْءٍ
 thing عَلِيمِينَ ﴿٨١﴾ Knowers وَمِنْ and of الشَّيَاطِينِ devils مَنْ (were)
 some) who يَغُوصُونَ dived لَهُ for him وَيَعْمَلُونَ and worked عَمَلًا
 (other) work دُونَ besides ذَلِكَ that وَكُنَّا and We were لَهُمْ for
 them حَافِظِينَ ﴿٨٢﴾ guards وَأَيُّوبَ Job and (remember) إِذْ
 when نَادَى he cried رَبِّهِ رَبِّهِ (to) his Lord أَنِّي verily I مَسَّنِيَ
 and You وَأَنْتَ the distress/affliction الْضُرُّ seized me/touched me
 أَنْحَمُ (are) Most Merciful الرَّحِيمِ ﴿٨٣﴾ (of) those who show mercy

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? 81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower. 82. And of the *Shayâtîn* were some who dived for him, and did other work besides that; and it was We Who guarded them. 83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

فَاسْتَجَبْنَا لَهُمْ فَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ وَعَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذَكَرَى
 لِلْعَالَمِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ
 الصَّالِحِينَ ﴿٨٦﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
 سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

فَاسْتَجَبْنَا then We removed فَكَشَفْنَا (to) him لَهُ so We answered
 distress ضُرٍّ from مِنْ (was) with him or on him بِهِ that what
 and the وَعَاتَيْنَاهُ his family أَهْلَهُ and We restored to him
 like thereof مَعَهُمْ with them رَحْمَةً as a mercy مِنْ from عِنْدِنَا

for those who ^(٨١) and a Reminder ^(٨٢) Ourselves
 worship ^(٨٣) and (remember) Ishmael ^(٨٤) and Idris ^(٨٥) and
 (were) from among ^(٨٦) all ^(٨٧) and Dhul-Kifl (Isaiah) ^(٨٨)
 the patient ones ^(٨٩) and We admitted them ^(٩٠)
 (were) of ^(٩١) verily they ^(٩٢) Our Mercy ^(٩٣) (in) to
 and (remember) Dhun-Nun ^(٩٤) the righteous ^(٩٥)
 and (Jonah) ^(٩٦) when ^(٩٧) he went off ^(٩٨) in anger ^(٩٩)
 over him ^(١٠٠) We have power ^(١٠١) never ^(١٠٢) that ^(١٠٣) imagined
 that ^(١٠٤) the darkness ^(١٠٥) in/through ^(١٠٦) then he cried ^(١٠٧)
 Glorified are ^(١٠٨) You ^(١٠٩) but ^(١١٠) god ^(١١١) (there is) no ^(١١٢)
 You ^(١١٣) I ^(١١٤) truly ^(١١٥) have been ^(١١٦) of ^(١١٧) the ^(١١٨)
 wrong-doers

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

فَأَسْتَجَبْنَا لَهُ وَبَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ ^(٨٨) وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ^(٨٩) فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ إِنَّهُمْ كَانُوا يُسْكَرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ^(٩٠)

and We delivered ^(٩١) him ^(٩٢) so We answered ^(٩٣)
 We ^(٩٤) and thus ^(٩٥) the distress ^(٩٦) from ^(٩٧) him
 and (remember) ^(٩٨) the believers ^(٩٩) deliver
 O My ^(١٠٠) his Lord ^(١٠١) he cried to ^(١٠٢) when ^(١٠٣) Zakariyya
 Lord ^(١٠٤) not ^(١٠٥) leave me ^(١٠٦) single ^(١٠٧) and You ^(١٠٨)
 so We answered ^(١٠٩) (of) the inheritors ^(١١٠) Best

لَهُ him وَوَهَبْنَا bestowed and لَهُ on him يَحْيَى Yahya (John) وَأَصْلَحْنَا cured, made sound لَهُ for him زَوْجَهُ hasten إِنَّهُمْ his wife used to, were كَانُوا verily they (in) فِي (in) الْخَيْرَاتِ good deeds وَيَدْعُونَكَ and they used to call وَرَهَبًا with hope وَكَانُوا and they were وَكَانُوا humble, meek خَاشِعِينَ (for) before Us

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. 89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا رَاجِعُوتٌ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ، وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٤﴾ وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

وَالَّتِي أَحْصَنَتْ guarded فَرْجَهَا her chastity فَنَفَخْنَا Our Spirit رُوحِنَا through مِنْ into her فِيهَا then We breathed وَجَعَلْنَاهَا (Gabriel) and her son وَابْنَهَا آيَةً and her son وَابْنَهَا آيَةً a sign لِلْعَالَمِينَ ﴿٩١﴾ for the worlds إِنَّ هَذِهِ truly أُمَّتُكُمْ your (nation) religion أُمَّةً (is) nation وَاحِدَةً one وَأَنَا I رَبُّكُمْ and I رَبُّكُمْ (am) your Lord فَاعْبُدُونِ ﴿٩٢﴾ so worship Me وَتَقَطَّعُوا أَمْرَهُمْ their affair (religion) بَيْنَهُمْ among them رَاجِعُوتٌ ﴿٩٣﴾ to Us إِلَهِنَا all إِلَهِنَا رَاجِعُوتٌ ﴿٩٣﴾ they shall return فَمَنْ whoever يَعْمَلْ does مِنْ (from) الصَّالِحَاتِ righteous deeds وَهُوَ and he مُؤْمِنٌ (is) a believer فَلَا then not كُفْرَانَ will be rejected لِسَعِيدِهِ، his efforts وَإِنَّا We وَابْنَهَا آيَةً and verily لَهُ for him كَنُيُوتٌ ﴿٩٤﴾ (are) وَحَرَامٌ records, writers وَحَرَامٌ and a ban (is laid) عَلَى on قَرْيَةٍ town

أَهْلَكْنَاهَا which We have destroyed أَنَّهُمْ that they لَا not
يَرْجِعُونَ ﴿١٥﴾ shall return

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-'Ālamîn*. 92. Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٦﴾ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَتَوَلَّوْنَآ قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٨﴾ لَوْ كَانَتْ هَتُولَاءَ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٩﴾

and until إِذَا when فُتِحَتْ are let loose يَأْجُوجُ Gog وَمَأْجُوجُ and they وَمِنْ from كُلِّ every حَدَبٍ mound يَنْسِلُونَ ﴿١٦﴾ swoop down وَاقْتَرَبَ and shall draw near الْوَعْدُ the promise true فَإِذَا then when هِيَ (it) شَاخِصَةٌ is fixed أَبْصَرُ gazes الَّذِينَ (of) those who كَفَرُوا disbelieved يَتَوَلَّوْنَآ woe to us قَدْ indeed كُنَّا we were فِي in غَفْلَةٍ heedlessness مِنْ from هَذَا this بَلْ but كُنَّا we were ظَالِمِينَ ﴿١٧﴾ wrong-doers إِنَّكُمْ certainly you وَمَا which and تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهِ Allah حَصْبُ (are) fuel (for) جَهَنَّمَ Hell أَنْتُمْ you لَهَا it وَرَدُونَ ﴿١٨﴾ will enter لَوْ if كَانَتْ were هَتُولَاءَ these (idols) إِلَٰهَةً gods مَا not وَرَدُوهَا they would have entered it وَكُلٌّ and all of them فِيهَا therein خَالِدُونَ ﴿١٩﴾ will abide

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*.” 98. Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٩٨﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٩٩﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٠﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَلَاقَتْهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠١﴾

لَهُمْ فِيهَا for them (will be) breathing out with deep زَفِيرٌ therein فيها and they وَهُمْ sighs and roaring لَا not يَسْمَعُونَ therein فيها will hear إِنَّ verily الَّذِينَ those سَبَقَتْ has preceded لَهُمْ for from it أُولَٰئِكَ the good الْحُسْنَىٰ from Us مِنْ whom they shall hear مُبْعَدُونَ will be removed far لَا not يَسْمَعُونَ that which حَسِيسَهَا slightest sound of it وَهُمْ and they أَشْتَهَتْ desire أَنفُسُهُمْ their ownelves خَالِدُونَ not لَا abide يَحْزَنُهُمُ the greatest الْفَزَعُ terror الْأَكْبَرُ and will meet them الْمَلَائِكَةُ هَٰذَا this يَوْمُكُمْ (is) your Day الَّذِي which كُنْتُمْ you were تُوعَدُونَ promised

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire. 103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعِندًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٢﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٣﴾ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَاكِدِينَ ﴿١٠٤﴾

يَوْمَ the Day (remember) نَطْوِي We shall roll up السَّمَاءَ the heavens كَطَيِّ like a rolled up السِّجِلِّ scroll لِلْكُتُبِ for books كَمَا as بَدَأْنَا We began أَوَّلَ the first خَلْقٍ creation نُعِيدُهُمْ We

as a mercy رَحْمَةً but إِلَّا We have sent you أَرْسَلْنَاكَ and not مَا
it is revealed لِّلْعَالَمِينَ ﴿١٠٧﴾ only إِنَّمَا say قُلْ for the worlds
One إِلَهٌ (is) God إِلَهُكُمْ your god إِلَهُكُمْ that أَنَّمَا to me إِلَيَّ
but فَانْ submit (to His will) مُسْلِمُونَ ﴿١٠٨﴾ you أَنْتُمْ will then
I give you a notice مَآذِنُكُمْ then say فَقُلْ they turn away تَوَلَّوْا if
whether is أَقْرَبُ I do know أَدْرِي and not وَإِنْ all alike عَلَى سَوَاءٍ
you are promised تُوعَدُونَ ﴿١٠٩﴾ what مَا far بَعِيدٌ or أَمْ near
spoken الْقَوْلِ from مِنَ the loud الْجَهْرُ knows يَعْلَمُ verily He
you تَكْثُرُونَ ﴿١١٠﴾ that which مَا and He knows وَيَعْلَمُ word
perhaps it may be لَعَلَّكُمْ I know أَدْرِي and not وَإِنْ conceal
لَكُمْ a trial وَمَنْعَكُمْ for you وَمَنْعَكُمْ and an enjoyment إِلَى for حِينٍ ﴿١١١﴾

in truth بِالْحَقِّ judge you أَنْكَرُ My Lord رَبِّ he said قُلْ a while
Whose الرَّحْمَنُ (is) the Most Gracious أَلْمُسْتَعَانُ and our Lord وَرَبَّنَا
you attribute تَصِفُونَ ﴿١٠٧﴾ that which مَا against عَلَى help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamîn.
108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will?" 109. But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far."
110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. 111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while. 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَتَأْتِيهَا O النَّاسُ اتَّقُوا mankind fear رَبَّكُمُ your lord إِنَّ (is) a thing زَلْزَلَةٌ the earthquake السَّاعَةِ (of) the hour شَيْءٌ (is) a thing عَظِيمٌ ﴿١﴾ terrible يَوْمَ the Day تَرَوْنَهَا you shall see it تَذْهَلُ will forget كُلُّ every مُرْضِعَةٍ nursing (mother) عَمَّا whoever أَرْضَعَتْ she nursed pregnant وَتَضَعُ and will drop كُلُّ every ذَاتِ حَمْلٍ woman حَمْلَهَا her load وَتَرَى and you shall see النَّاسَ mankind سُكَارَىٰ as in a drunken state وَمَا yet not هُمْ they بِسُكَارَىٰ (will) be) drunken وَلَٰكِنَّ but عَذَابَ the Torment اللَّهُ (of) Allah شَدِيدٌ ﴿٢﴾ severe وَمِنَ and among النَّاسِ mankind مَن who يُجَادِلُ disputes فِي (concerning) اللَّهِ Allah بِغَيْرِ without عِلْمٍ

devil شَيْطَانٍ every كُلِّ and (he) follows وَيَتَّبِعُ knowledge
 مَرِيدٍ ﴿٢﴾ rebellious كُتِبَ it is decreed (written) عَلَيْهِ for him أَنْتُمْ
 will mislead يَضِلُّهُ verily he فَاتَّبِعْهُ follows him قَوْلَهُ whosoever مَنْ that
 him وَيَهْدِيهِ and will guide him إِلَى to عَذَابِ the torment السَّعِيرِ ﴿١﴾
 (of) the Fire

Sûrat Al-Hajj
 (The Pilgrimage) XXII

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. 3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ
 مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
 أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
 وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿١﴾

يَتَأْتِيهَا O النَّاسُ mankind إِنْ if كُنْتُمْ you are فِي in رَيْبٍ doubt مِّنْ
 We have الْبَعْثِ about Resurrection فَإِنَّا then verily خَلَقْنَاكُمْ
 mixed نُطْفَةٍ from مِّنْ then ثُمَّ dust from تُرَابٍ created you
 from مِّنْ then ثُمَّ drops of male and female sexual discharge
 a little lump of human flesh مُّضْغَةٍ from مِّنْ then ثُمَّ a clot عَلَقَةٍ
 that We may make لِّنُبَيِّنَ and unformed وَغَيْرِ مُّخَلَّقَةٍ formed مُّخَلَّقَةٍ
 in فِي and We cause to remain (it) وَنُقَرِّرُ to you لَكُمْ (it) clear

term **أَجَلٍ** for **إِلَيْكَ** We will **نَشَاءُ** whom **مَا** the wombs **الْأَرْحَامِ**
 as **طِفْلًا** We bring you out **نُخْرِجُكُمْ** then **ثُمَّ** an appointed **مُسَمًّى**
 your age of full **أَشُدَّكُمْ** you may reach **لَتَبْلُغُوا** then **ثُمَّ** infants
 dies **وَمِنْكُمْ** strength **وَمِنْكُمْ** and among you **مَنْ** (there is he) who **يُتَوَفَّى**
 is brought **وَمِنْكُمْ** and among you **مَنْ** (there is he) who **يُرَدُّ**
 so that not **لِكَيْلَا** age **الْعُمُرِ** the miserable **أَزْدَلِ** back **إِلَيْكَ**
 anything **يَعْلَمَ** he knows **مِنْ بَعْدِ** after **عِلْمٍ** having known **شَيْئًا**
 but when **وَقَرَى** and you see **الْأَرْضَ** the earth **هَامِدَةً** barren **فَإِذَا**
 it is stirred **أَنْزَلْنَا** We send down **عَلَيْهَا** on it **الْمَاءَ** water **أَهْتَزَّتْ**
 and it swells **وَأَنْبَتَتْ** and puts forth **مِنْ** (from) **كُلِّ** every **زَوْجٍ**
 lovely **بِهَيْجٍ** kind

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
 مَنْ فِي الْقُبُورِ ۖ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۖ ثَانِيًا عِطْفِهِمْ لِيُضِلَّ عَنْ
 سَبِيلِ اللَّهِ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُمْ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ

ذَٰلِكَ (is) **بِأَنَّ** that **اللَّهُ** Allah **هُوَ** (He) **الْحَقُّ** the Truth
 and it is He **يُحْيِي** Who gives life **الْمَوْتَى** to the dead **وَأَنَّهُ**
 is He Who is **عَلَىٰ** (on) **كُلِّ** all **شَيْءٍ** things **قَدِيرٌ** Able to do **وَأَنَّ**
 the Hour **السَّاعَةَ** and surely **آتِيَةٌ** is coming **لَا** (there is) no **رَيْبَ**
 doubt **فِيهَا** about it **وَأَنَّ** and that **اللَّهُ** Allah **يَبْعَثُ** will resurrect
 those who **فِي** (are) in **فِي** the graves **وَمِنَ** and from **النَّاسِ**

man kind مَنْ (is he) who مُجَادِلٌ disputes في about Allah الله يَغْتَرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a Book مُنِيرٌ ﴿٨﴾ giving light ثَانِي bending عِطْفِهِ his side لِيُضِلَّ to mislead (others) عَنْ سَبِيلِ the Path الله (of) Allah لَهُمُ a disgrace وَنُذِيقُهُمُ (of) Resurrection يَوْمَ We shall make him taste عَذَابَ the torment الْحَرِيقِ ﴿٩﴾ (of) burning (Fire)

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), 9. Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

ذَٰلِكَ (is) that بِمَا because of what قَدَّمْتَ have sent forth يَدَاكَ your hands وَأَنَّ and verily اللَّهُ Allah لَيْسَ is not بِظَلَّامٍ unjust لِّلْعَبِيدِ ﴿١٠﴾ to His slaves وَمِنَ among النَّاسِ man kind مَنْ (is he) who يَعْبُدُ worships اللَّهُ Allah عَلَىٰ upon حَرْفٍ the very edge فَإِنْ if أَصَابَهُ he is content خَيْرٌ good اطْمَأَنَّ with it وَإِنْ and if أَصَابَتْهُ a trial فِتْنَةٌ he turns back انْقَلَبَ on وَجْهِهِ his face خَسِرَ he loses الدُّنْيَا this world وَالْآخِرَةَ and the Hereafter ذَٰلِكَ that هُوَ it is الْخُسْرَانُ the loss الْمُبِينُ ﴿١١﴾ evident يَدْعُوا he calls مِن دُونِ besides اللَّهُ Allah مَا unto that which لَا not يَضُرُّهُمُ hurts him وَمَا لَا nor يَنْفَعُهُمْ profits him ذَٰلِكَ that هُوَ (it) is الضَّلَالُ a straying الْبَعِيدُ ﴿١٢﴾ far away

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. 11. And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

يَدْعُوا he calls لِمَنْ unto him ضَرُّهُ his harm أَقْرَبُ (is) nearer مِنْ (is) nearer than نَفْعِهِ his profit لَيْسَ certainly an evil الْمَوْلَىٰ patron وَلَيْسَ and certainly an evil الْعَشِيرُ ﴿١٣﴾ friend إِنَّ truly اللَّهُ Allah يَدْخُلُ will admit الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ (to) Gardens تَجْرِي flowing مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers إِنَّ verily اللَّهُ Allah يَفْعَلُ does مَا what يُرِيدُ ﴿١٤﴾ He wills مَنْ whoever كَانَتْ (was) يَظُنُّ thinks أَنَّ that لَنْ not يَنْصُرُهُ help him اللَّهُ Allah فِي in الدُّنْيَا this world وَالْآخِرَةِ and the Hereafter فَلْيَمْدُدْ let him stretch out بِسَبَبٍ a rope إِلَى to السَّمَاءِ the ceiling (sky) ثُمَّ then لْيَقْطَعْ let him strangle himself فَلْيَنْظُرْ whether يُذْهِبَنَّ will remove كَيْدُهُ his plan مَا what يَغِيظُ ﴿١٥﴾ he rages

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! 14. Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. 15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَلِكَ أَنزَلْنَاهُ آيَاتٍ يُبَيِّنُ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ
وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

وَكَذَلِكَ أَنزَلْنَاهُ آيَاتٍ as signs We sent it down and thus clear وَأَنَّ and that Allah يَهْدِي guides مَن whom يُرِيدُ He
and those الَّذِينَ verily إِنَّ wills and those ءَامَنُوا believe وَالَّذِينَ and those who are Jews وَالصَّابِئِينَ and the Sabians وَالنَّصَارَى and the Christians
and those who أَشْرَكُوا and those who worship others besides Allah truly اللَّهُ Allah will يَفْصِلُ judge
(of) بَيْنَهُمْ between them يَوْمَ the Day on the Day الْقِيَمَةِ (of) Resurrection إِنَّ verily اللَّهُ Allah
thing every شَيْءٍ over كُلِّ thing you see تَرُ do not (is) a witness شَهِيدٌ ﴿١٧﴾ that اللَّهُ Allah
يَسْجُدُ prostrates لَهُ to Him مَن whoever فِي in (is) the السَّمَوَاتِ the heavens وَمَن whoever and
and whoever فِي on (is) the الْأَرْضِ the earth وَالشَّمْسُ the sun and the moon وَالْقَمَرُ and the stars
وَالنُّجُومُ and the mountains وَالشَّجَرُ and the trees وَالْجِبَالُ and the animals وَالدَّوَابُّ and
كَثِيرٌ many and many of النَّاسِ mankind وَكَثِيرٌ many (there are) many حَقَّ and
and (there are) many وَكَثِيرٌ many on whom الْعَذَابُ the punishment وَمَن and
whomsoever يُهِنِ disgraces اللَّهُ Allah فَمَا then (there is) not لَهُ then (there is) not
him (for) him مِّن any مُّكْرِمٍ to honour إِنَّ verily اللَّهُ Allah يَفْعَلُ
He wills مَا does ﴿١٨﴾

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. 17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

﴿ هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ مَقْشِعٌ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَيْرِ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾ ﴾

﴿ هَذَانِ these two خَصْمَانِ opponents dispute (with each other) about رَبِّهِمَا their Lord فَالَّذِينَ then those who كَفَرُوا disbelieved قُطِعَتْ will be cut out لَهُمْ for them ثِيَابٌ garments of نَارٍ fire يُصَبُّ will be poured down مِنْ فَوْقِ over رُءُوسِهِمُ their heads الْحَمِيمُ boiling water ﴿١٩﴾ يُصْهَرُ will melt with it مَا what فِي in (is) بُطُونِهِمْ their bellies وَالْجُلُودُ and skins ﴿٢٠﴾ وَلَهُمْ and for مَقْشِعٌ them (are) hooked rods مِنْ of حَدِيدٍ iron ﴿٢١﴾ كُلَّمَا whenever they seek أَرَادُوا أَنْ to يَخْرُجُوا get away مِنْهَا therefrom they will be driven back أُعِيدُوا anguish غَيْرِ from/due to فِيهَا therein وَذُوقُوا taste (of) burning (Fire) ﴿٢٢﴾ ﴾

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron. 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُمْ فِيهَا يَقُولُونَ وَالَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنَافُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٤﴾

إِنَّ Allah truly يُدْخِلُ those who الَّذِينَ will admit ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ (to) تَجْرِي flowing Gardens مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers يُحَلَّوْنَ they will be adorned فِيهَا in them أَسَاوِرَ with

and their **وَلِبَاسُهُمْ** and pearls **وَلَوْثُ** gold **ذَهَبٍ** of bracelets **مِنْ** and they **وَهُدًوَا** (will be) of silk **حَرِيرٍ** therein garments **فِيهَا** are guided **إِلَى** unto **الطَّيِّبِ** goodness **مِنْ** (of) **الْقَوْلِ** speech **وَهُدًوَا** of Him Who **لَلْحَمِيدِ** the Path **صِرَاطٍ** to **إِلَى** and they are guided **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** is Worthy of praise (of) Allah **اللَّهِ** the Path **مَسِيلٍ** from **عَنْ** and hinder (men) **وَيَصُدُّونَ** and the Mosque **وَالْمَسْجِدِ** Sacred **الَّذِي** which **جَعَلْنَاهُ** We have (are) equal **سَوَاءٌ** to (all) mankind **لِلنَّاسِ** made (open) the **الْعَكِيفُ** dweller **فِيهِ** in it **وَالْبَادِ** and the visitor **وَمَنْ** and whoever **يُرِدْ** or to do wrong **يُظْلِمِ** to evil actions **بِالْحَكَايمِ** therein **فِيهِ** inclines **نُذِقَهُ** We will cause him to taste **عَذَابٍ** a torment **أَلِيمٍ** painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَلِذَٰ بَوَّانَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

Abraham **إِبْرَاهِيمَ** We showed **بَوَّانَا** and (remember) when **وَلِذَٰ** **مَكَاتِ** the site **الْبَيْتِ** (of) the (Sacred) House **أَنْ** that **لَا تُشْرِكَ** and **طَهَّرَ** anything **بِي** with Me **شَيْئًا** associate not (in worship) for those who circumambulate **لِلطَّائِفِينَ** My House **بَيْتِي** cleanse (it) **وَالْقَائِمِينَ** and those who stand up for prayer **وَالرُّكَّعِ** and **وَأَذِّنْ** and make prostration **السُّجُودِ** those who bow down

they proclaim في to النَّاسِ mankind بِالْحَجِّ the pilgrimage يَأْتُونَكَ they
 every كُلِّ and on وَعَلَى on foot رِجَالًا will come to you
 every كُلِّ from مِنْ they will come يَأْتِينَكَ lean (camel)
 deep (and distant) عَمِيقٍ ﴿٢٧﴾ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

لِيَشْهَدُوا that they may witness مَنَافِعَ things that are of benefit لَهُمْ to them
 وَيَذْكُرُوا and mention اسْمَ the Name اللَّهِ (of) Allah فِي
 أَيَّامٍ days مَّعْلُومَاتٍ appointed عَلَى over مَا whatever رَزَقَهُمْ
 مِنْ He has provided them بَهِيمَةِ the beast الْأَنْعَامِ (of)
 فَكُلُوا cattle then eat مِنْهَا thereof وَأَطِيعُوا and feed أَمْرَ the poor
 ثُمَّ the poor ﴿٢٨﴾ ثُمَّ the poor لِيَقْضُوا then لِيُوفُوا their prescribed duties
 وَلِيَطَوفُوا and circumambulate بِالْبَيْتِ the House الْعَتِيقِ ﴿٢٩﴾ Ancient
 ذَلِكَ that is وَمَنْ whoever يُعْظِمِ honours حُرْمَتِ the sacred thing اللَّهِ (of) Allah
 فَهُوَ then that خَيْرٌ (is) and are رَبِّهِ (with) to عِنْدَ for him
 لَّهُ better وَأُحِلَّتْ his Lord and are إِلَّا except مَا what لَكُمْ made lawful
 to you الْأَنْعَامُ the cattle

يُتَنَّى will be mentioned عَلَيْكُمْ to you فَأَجْتَنِبُوا so shun الرِّجْسَ
 and الْآثُونَ of the abomination (worshipping) and
 الشُّرَكَاءَ speech الزُّورَ lying shun

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. 30. That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُفَّاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ
 سَجِيقٍ ﴿٢١﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَهُ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٢٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
 إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٢٣﴾

حُفَّاءَ being upright لِلَّهِ to Allah غَيْرَ not مُشْرِكِينَ associating
 assigns partners بِهِ unto Him وَمَنْ and whoever يُشْرِكْ partners
 بِاللَّهِ to Allah فَكَأَنَّمَا (it is) as if خَرَّ he had fallen مِنَ السَّمَاءِ from
 the sky فَتَخْطَفُهُ and had snatched him الطَّيْرُ the birds أَوْ or تَهْوِي
 blown (overcome) بِاللَّهِ him الرِّيحُ the wind فِي to مَكَانٍ a place
 سَجِيقٍ ﴿٢١﴾ far off ذَلِكَ that وَمَنْ and whosoever يُعْظِمِ honours شَعْبَهُ
 the Symbols اللَّهُ (of) فَإِنَّهَا then it is truly مِنْ from تَقْوَى
 the piety الْقُلُوبِ ﴿٢٢﴾ (of) the hearts لَكُمْ you have فِيهَا in them مَنَافِعُ
 benefits إِلَىٰ for أَجَلٍ term مُّسَمًّى an appointed ثُمَّ then
 مَحِلُّهَا (afterwards) they are brought for sacrifice إِلَىٰ unto الْبَيْتِ
 the Ancient الْعَتِيقِ ﴿٢٣﴾ House

31. *Hunafâ' Lillâh*, not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ إِلَى اللَّهِ وَاحِدٌ ۖ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣١﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٢﴾

وَلِكُلِّ أُمَّةٍ We have appointed جَعَلْنَا nation أُمَّةٍ and for every مَنَسَكًا the Name اسْمَ that they may mention لِّيَذْكُرُوا religious ceremonies
 اللَّهُ (of) Allah عَلَى (of) مَا over رَزَقَهُمْ We have given
 بَهِيمَةِ of them (of) cattle الْأَنْعَامِ and your God فَإِنَّهُمْ
 إِلَهُ (is) God وَاحِدٌ One فَلَهُ to Him أَسْلِمُوا and give
 الْخَبِتِينَ ﴿٣١﴾ glad tidings to those who obey Allah with humility
 الَّذِينَ إِذَا those (if) ذُكِرَ Allah is mentioned وَجِلَتْ
 قُلُوبُهُمْ and those patient وَالصَّابِرِينَ their hearts
 مَا (on) whatever أَصَابَهُمْ and who وَالْمُقِيمِي
 رَزَقْنَاهُمْ We have and out of what وَمِمَّا prayer
 يُنْفِقُونَ ﴿٣٢﴾ they spend provided them

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitûn*, 35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât*, and who spend (in Allâh's Cause) out of what We have provided them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَّن يَنَالَهُ اللَّهُ لَحْمُهَا وَلَا دِمَاؤُهَا وَلَئِنْ يَنَالَهُ النَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

وَالْبُدْنَ We have made them جَعَلْنَاهَا and cows, oxen or camels لَكُمْ (of) Allah the Symbols شَعَائِرِ (as) among مِّنْ for you لَكُمْ you have فِيهَا in them خَيْرٌ much good فَاذْكُرُوا so mention اسْمَ (they are) drawn صَوَافٍ over them عَلَيْهَا (of) Allah the Name they are down وَجَبَتْ then when فَإِذَا up in lines (for sacrifice) جُنُوبُهَا on their sides فَكُلُوا eat مِنْهَا thereof وَأَطِيعُوا and feed الْقَانِعَ and the beggar who وَالْمُعْتَرَّ the poor man (who does not ask) men to لَكُمْ We have made them subject سَخَّرْنَاهَا thus كَذَلِكَ asks (men) you لَعَلَّكُمْ that you تَشْكُرُونَ ﴿٣٦﴾ may be grateful لَّن never يَنَالُ their blood دِمَاؤُهَا nor وَلَا their meat لَحْمُهَا Allah reaches وَلَئِنْ but يَنَالَهُ the piety النَّقْوَىٰ reaches him مِنْكُمْ from you كَذَلِكَ that لَكُمْ to you لِكَبِّرُوا He made them subject سَخَّرَهَا thus He guided هَدَيْنَاكُمْ what مَا for عَلَى Allah you may magnify وَبَشِّرِ you and give glad tidings الْمُحْسِنِينَ ﴿٣٧﴾ to doers of good

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

﴿٣٨﴾ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾ أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنْ
 اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
 بَعْضَهُم بِبَعْضٍ لَفُتَّتْ صُمُوعٌ وَبِيعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ
 يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

﴿٣٨﴾ إِنَّ اللَّهَ truly defends عَنِ الَّذِينَ those who ءَامَنُوا believe
 إِنَّ verily اللَّهُ Allah لَا not يُحِبُّ likes كُلَّ every خَوَّانٍ treacherous
 كَفُورٍ ingrate ﴿٣٩﴾ أُذِنَ permission is given لِلَّذِينَ those
 يُقَاتِلُونَ those who are fought against بِأَنَّهُمْ because they ظَلِمُوا
 they have been wronged وَإِنَّ surely اللَّهُ Allah عَلَىٰ to نَصْرِهِمْ
 have victory لَقَدِيرٌ ﴿٤٠﴾ (is) Able الَّذِينَ those who أُخْرِجُوا expelled
 from دِيَارِهِمْ their homes بِغَيْرِ without حَقٍّ just
 cause إِلَّا only/but أَنْ that يَقُولُوا they said رَبُّنَا our Lord اللَّهُ
 (is) Allah وَلَوْلَا and had it not been that دَفْعُ checks اللَّهُ Allah
 would بَعْضُهُمْ (of) people بَعْضٍ one set by another لَفُتَّتْ
 have been pulled down صُمُوعٌ monasteries وَبِيعٌ churches
 and synagogues وَمَسَاجِدُ and mosques يُذْكَرُ is mentioned
 فِيهَا wherein اسْمُ the Name اللَّهُ Allah (of) كَثِيرًا much وَلَيَنْصُرَنَّ
 help Him (His يَنْصُرُهُ those who مَنْ Allah اللَّهُ verily, will help
 Cause) إِنَّ truly اللَّهُ Allah لَقَوِيٌّ All-Strong (is) عَزِيزٌ
 All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿١١﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿١٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿١٤﴾

الَّذِينَ in We give them power if مَكَّنَّهُمْ those who
 أَقَامُوا the land they establish the صَلَوةَ prayer and
 وَأَمَرُوا Zakat (charity alms) and they command
 بِالْمَعْرُوفِ good and they forbid الْمُنْكَرِ evil and with
 وَعِيقَةُ Allah rests the end الْأُمُورِ (of all) matters and if
 يَكْذِبُونَ they deny you فَقَدْ verily كَذَبْتَ denied قَبْلَهُمْ
 قَوْمُ the people نُوحٍ (of) Noah وَعَادٌ and Ad وَثَمُودٌ
 and the people وَقَوْمُ (of) Abraham إِبْرَاهِيمَ and
 وَقَوْمُ (of) Lot لُوطٍ وَأَصْحَابُ the dwellers and the مَدْيَنَ
 Madyan (Midian) وَكَذَّبَ and was denied مُوسَى Moses فَأَمَلَيْتُ I
 granted respite لِلْكَافِرِينَ to the disbelievers ثُمَّ then أَخَذْتُهُمْ I
 seized them فَكَيْفَ and how (terrible) كَانَ was نَكِيرٌ My
 punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). **42.** And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). **43.** And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), **44.** And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَأَيُّ مَن قَرِيبَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِئُ مَعْظَمَهُ وَقَصْرٍ مَّشِيدٍ ﴿١٥﴾
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى
الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١٦﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِّمَّا تَعُدُّونَ ﴿١٧﴾

We have **فَكَانَ** township **قَرِيَةً** (from) a **مِنْ** and many **وَهِيَ** destroyed so that it **ظَالِمَةً** (was) wrong-doer **فِيهَا** while it **خَاوِيَةً** lies **عَلَى** in **عُرُوشِهَا** its roofs **وَيَبِئْسَ** and well **مُعْطَلَةً** have not **أَفْكَرَ** lofty **مَشِيدٍ** castle **وَقَصْرِ** (many) a deserted and have they **فَتَكُونُ لَهُمْ** the land **الْأَرْضِ** through **فِي** they travelled **قُلُوبٌ** hearts **يَعْقِلُونَ** to understand **بِهَا** with them **أَوْ** or **أَذَانٌ** ears grow blind **نَعْمَى** not **لَا** verily **فَإِنَّهَا** with them **بِهَا** to hear **يَسْمَعُونَ** eyes **وَلَكِنْ** but **نَعْمَى** grow blind **الْقُلُوبُ** the hearts **الَّتِي** and they ask **وَيَسْتَعْجِلُونَكَ** the breasts **الْصُّدُورِ** (are) in **فِي** which fails **يُخْلِفُ** and never **وَلَنْ** on the Torment **بِالْعَذَابِ** you to hasten **اللَّهُ** Allah **وَعَدُوْهُ** His Promise **وَلَا يَكُ** and verily **يَوْمًا** a day **عِنْدَ** with **رَبِّكَ** your Lord **كَأَلْفِ** (is) as a thousand **سَنَةٍ** years **مِمَّا** of what **تَعُدُّونَ** you count (reckon) **١٧**

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَايْنِ **مِنْ** قَرِيَةٍ **أَمَلَيْتُ** لها **وَهِيَ** ظَالِمَةً **ثُمَّ** أَخَذْتُهَا **وَالِيَّ** الْمَصِيرُ **١٨** **قُلْ** يَتَأَيُّهَا النَّاسُ **إِنَّمَا** أَنَا **لَكُمْ** نَذِيرٌ **مُّبِينٌ** **١٩** **فَالَّذِينَ** ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ **لَهُمْ** مَغْفِرَةٌ **وَرِزْقٌ** كَرِيمٌ **٢٠** **وَالَّذِينَ** سَعَوْا **فِي** ءَايَاتِنَا **مُعْجِزِينَ** **أُولَئِكَ** أَصْحَابُ **الْجَحِيمِ** **٢١**

وَكَايْنِ **مِنْ** قَرِيَةٍ **أَمَلَيْتُ** a township **ثُمَّ** of **وَهِيَ** ظَالِمَةً **ثُمَّ** to it then (in **ثُمَّ** was given to wrong-doing **وَالِيَّ** and to Me **أَمَلَيْتُ** (is) the final **قُلْ** يَتَأَيُّهَا **النَّاسُ** **إِنَّمَا** I **لَكُمْ** to **نَذِيرٌ** you **مُّبِينٌ** (am) a warner **فَالَّذِينَ** plain **وَالَّذِينَ** so those **أَمَلُوا** who **وَعَمِلُوا** believe **وَالَّذِينَ** righteous deeds **لَهُمْ** for them

مَغْفِرَةٌ (is) forgiveness وَرِزْقٌ generous and provision كَرِيمٌ ﴿٥٠﴾ and those who strive سَعَوْا against مَآيَتِنَا Our Signs مُعْجِزِينَ to frustrate (them) أُولَئِكَ those are أَصْحَابُ the dwellers الْجَحِيمِ ﴿٥١﴾ (of) the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karîm*. 51. But those who strive against Our *Ayât*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَمَا أَرْسَلْنَا and not مَنْ قَبْلِكَ We sent any before you مَنْ قَبْلِكَ Messenger nor نَبِيٍّ Prophet إِلَّا but إِذَا when تَمَنَّى he did أَلْقَى recite the revelation الشَّيْطَانُ threw الشَّيْطَانُ Satan فِي in أُمْنِيَّتِهِ his recitation فَيَنْسَخُ but abolishes اللَّهُ Allah مَا what يُلْقِي throws in الشَّيْطَانُ Satan ثُمَّ then يُحْكِمُ establishes اللَّهُ Allah آيَاتِهِ His Revelations وَاللَّهُ Allah and عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٢﴾ All-Wise لِيَجْعَلَ He (Allah) may make يُلْقِي what that He الشَّيْطَانُ Satan فِتْنَةً a trial لِلَّذِينَ for those فِي in قُلُوبِهِمْ whose hearts مَرَضٌ (is) a disease وَالْقَاسِيَةِ and the hardened قُلُوبُهُمْ their hearts وَإِنَّ certainly وَالظَّالِمِينَ the wrong-doers لَفِي (are) in شِقَاقٍ an opposition بَعِيدٍ ﴿٥٣﴾ far-off

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: 53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا those who and that know الْعِلْمَ knowledge أَنَّهُ that it (this Quran) الْحَقُّ (is) the truth مِنْ in it رَبِّكَ your Lord فَيُؤْمِنُوا so that they may believe and may submit فَتُخْبِتَ to it قُلُوبُهُمْ and verily وَإِنَّ their hearts اللَّهُ Allah لَهَادِ (is) the Guide الَّذِينَ (of) those who ءَامَنُوا believe and will not وَلَا يَزَالُ Straight مُسْتَقِيمٍ the Path إِلَى to صِرَاطٍ the Path كَفَرُوا those who cease الَّذِينَ (to be) in فِي disbelieved مِرْيَةٍ about it (Quran) حَتَّى until تَأْتِيَهُمُ comes to them السَّاعَةُ the Hour suddenly أَوْ or يَأْتِيَهُمْ there comes to them عَذَابٌ futile (after which there عَقِيمٍ (of) a Day يَوْمٍ the torment will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

الْمَلَكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَلَٰكِنَّ اللَّهَ لَهُ خَيْرُ الرَّزَاقِينَ ﴿٥٨﴾

الْمَلَكُ the sovereignty يَوْمَئِذٍ on that Day لِلَّهِ Allah (will be) for Allah يَحْكُمُ He will judge بَيْنَهُمْ between them فَالَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous good deeds فِي in جَنَّاتِ Gardens النَّعِيمِ (of) delight وَالَّذِينَ (will be) in Our Verses كَفَرُوا who كَذَّبُوا and denied بِآيَاتِنَا Our Verses فَأُولَٰئِكَ (those) لَهُمْ (will be) عَذَابٌ a torment مُهِينٌ

humilating وَالَّذِينَ and those who هَاجَرُوا emigrated فِي in سَبِيلِ they were قُتِلُوا then (after that) ثُمَّ (of) Allah اللَّهُ the Cause or مَاتُوا died لَيَرْزُقَنَّهُمُ surely will provide for them اللَّهُ Allah رِزْقًا provision حَسَنًا good وَإِنَّ and verily اللَّهُ Allah لَهُوَ it is He who indeed خَيْرُ (is) Best الرَّزَاقِينَ of those who provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ، ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ ﴿٦٠﴾ ذَلِكَ يَأْتِ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

لَيُدْخِلَنَّهُمْ مُدْخَلًا truly He will make them enter an entrance يَرْضَوْنَهُ with which they shall be well pleased وَإِنَّ and verily اللَّهُ Allah لَعَلِيمٌ (is) indeed All-Knowing حَلِيمٌ Most Forbearing ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ has retaliated وَمَنْ that is so عُوقِبَ (of) that which مَا with the like he was made to suffer (against عَلَيْهِ he has again been wronged ثُمَّ then بُغِيَ him) لَيَنْصُرَنَّهُ اللَّهُ Allah will surely help him إِنَّ اللَّهَ verily اللَّهُ Allah لَعَفُوءٌ (is) Oft-Pardoning غَفُورٌ ﴿٦٠﴾ ذَلِكَ that يُولِجُ Allah because يَأْتِ (is) the night اللَّيْلَ merges into النَّهَارِ the day وَيُولِجُ and merges النَّهَارَ the day into اللَّيْلِ the night وَأَنَّ and verily اللَّهُ Allah سَمِيعٌ (is) All-Hearer بَصِيرٌ ﴿٦١﴾ All-Seer

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦١﴾
 أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٢﴾ لَّهُ مَا فِي
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ ﴿٦٣﴾

ذَٰلِكَ (is) the He Allah because that (is) Truth وَأَنَّ and that مَا what يَدْعُونَ they invoke مِن دُونِهِ besides Him هُوَ it is الْبَاطِلُ falsehood وَأَنَّ and that اللَّهُ Allah هُوَ He الْعَلِيُّ (is) the Most High الْكَبِيرُ (is) the Most Great and Most Great أَلَمْ and Most Great أَنزَلَ Allah that see you تَرَ do not sends down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَتُصْبِحُ and becomes الْأَرْضُ the earth مُخْضَرَّةً green إِنَّ verily اللَّهُ Allah لَطِيفٌ (is) Most Kind خَبِيرٌ (and) Well-Acquainted (is) in وَمَا the heavens السَّمَوَاتِ (is) in وَمَا what and what فِي (is) in الْأَرْضِ the earth وَإِنَّ verily اللَّهُ Allah لَهُ He الْغَنِيُّ (is) Rich (free of all wants) الْحَمِيدُ Worthy of all praise

62. That is because Allâh He is the Truth, and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh He is the Most High, the Most Great. 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلَکَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿٦٤﴾ وَهُوَ الَّذِي أَحْيَاكُم ثُمَّ يَمِيتُكُم ثُمَّ يُحْيِيكُم إِنَّ الْإِنسَانَ لَكَفُورٌ ﴿٦٥﴾

has subjected Allah that see you do not
 and the earth (is) on what to you
 by His the sea through that sail ships
 lest the heaven and He withholds Command
 by His Leave except the earth on it fall
 (is) full of for mankind Allah verily
 Who kindness Most Merciful (65) and (it is) He
 He will cause you to die then gave you life
 then He will again give you life verily
 (is) an ingrate man (66)

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأُمْرِ وَاَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٌ (٦٥)
 وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٦) اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ (٦٧) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٦٨)

لِكُلِّ أُمَّةٍ We have ordained جَعَلْنَا nation أُمَّةٍ for every
 so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies
 and وَاَدْعُ the matter الْأُمْرِ in فِي let them dispute with you يُنْزِعُ عَنْكَ
 (are) رَبِّكَ your Lord إِنَّكَ verily you لَعَلَىٰ (are)
 and if جَادَلُوكَ straight مُسْتَقِيمٌ guidance هُدًى indeed on
 knows best اللَّهُ أَعْلَمُ then say فَقُلِ they argue with you
 of what تَعْمَلُونَ (٦٦) you do اللَّهُ يَحْكُمُ will judge بَيْنَكُمْ
 (of) Resurrection الْقِيَمَةِ (on) the Day يَوْمَ between you
 do تَخْتَلِفُونَ (٦٧) in it فِيهِ you used كُنْتُمْ about what
 not تَعْلَمْ you know أَنَّ that اللَّهُ يَعْلَمُ knows مَا what فِي

(is) in **السَّمَاءِ** the heaven **وَالْأَرْضِ** the earth **إِنَّ** verily **ذَلِكَ** for that (is) **إِنَّ** verily **ذَلِكَ** a Book **كِتَابٌ** in **فِي** that (is) **عَلَى** easy **يَسِيرٌ** Allah **لِلَّهِ**

67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance. 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do. 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily, that is easy for Allâh.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾ وَإِذَا تُلِيَ عَلَيْهِمْ
ءَايَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
ءَايَاتِنَا قُلْ أَفَأَنْتُمْ بِشَرِّ مِمَّنْ ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمَصِيرَ ﴿٧٢﴾

وَيَعْبُدُونَ what مَا Allah ﷻ besides مِنْ دُونِ and they worship
and what وَمَا an authority مُلْكًا for it بِهِ He has sent يُنَزَّلُ not
and (there وَمَا knowledge عِلْمٌ about it بِهِ they have لَهُمْ not لَيْسَ
(is) not لِلظَّالِمِينَ for the wrong-doers مِنْ any نَصِيرٌ ﴿٧٦﴾ helper وَإِذَا
and when نَتْلُو عَلَيْهِمْ are recited ءَايَاتُنَا to them Our Verses بَيِّنَاتٍ
clear تَعْرِفُ you will know فِي on وَجُوهِ the faces الَّذِينَ (of)
those who كَفَرُوا disbelieve الْمُنْكَرُ denial بِكَادُوتِ they are
nearly ready يَسْتَوُونَ to attack with violence بِالَّذِينَ those who
recite عَلَيْهِمْ to them ءَايَاتُنَا Our Verses قُلْ say أَفَأَنْتُمْ
I tell you بِشَرِّ (of) (something) worse مِنْ than ذَلِكُمْ that
the Fire النَّارُ وَعَدَهَا ﷻ Allah ﷻ الَّذِينَ (to those) who
disbelived وَيَسَّرَ and worst indeed is الْمَصِيرُ ﴿٧٧﴾ that
destination

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* there is no helper. **72.** And when Our Clear Verses are recited to them, you will notice a

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَتَأْتِيهَا O النَّاسُ mankind ضُرِبَ has been coined مَثَلٌ a similitude فَاسْتَمِعُوا so listen لَهُ to it إِنَّ verily الَّذِينَ those whom تَدْعُونَ you call on مِنْ دُونِ besides اللَّهِ Allah لَنْ can never يَخْلُقُوا create ذُبَابًا a fly وَلَوْ even though اجْتَمَعُوا they combine together لَهُ the fly الذُّبَابُ snatched away from them يَسْلُبْهُمْ and if وَإِنْ for it شَيْئًا a thing لَا not يَسْتَفِيدُوهُ they would have power to release it مِنْهُ (the fly) ضَعُفَ so weak are الطَّالِبُ the seeker وَالْمَطْلُوبُ ﴿٧٣﴾ and the sought قَدَرُوا not مَا they have estimated اللَّهُ Allah حَقَّ rightfully قَدْرِهِ His Estimate إِنَّ verily اللَّهُ Allah لَقَوِيٌّ All-Strong (is) عَزِيزٌ ﴿٧٤﴾ All-Mighty اللَّهُ Allah يَصْطَفِي chooses مِنَ from الْمَلَائِكَةِ angels رُسُلًا messengers وَمِنَ and النَّاسِ from men إِنَّ verily اللَّهُ Allah سَمِيعٌ (is) All-Hearer بَصِيرٌ ﴿٧٥﴾ All-Seer

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. 75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا
وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

and what (is) before them what He Knows مَا بَيْنَ أَيْدِيهِمْ
return خلفَهُمْ (is) behind them وَإِلَى اللَّهِ Allah تُرْجَعُ
believe الْأُمُورُ ﴿٧٦﴾ يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا
and ارْكَعُوا bow down and وَاسْجُدُوا and prostrate yourselves
that رَبَّكُمْ worship your Lord وَافْعَلُوا and do الْخَيْرَ good لَعَلَّكُمْ
in you تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا and strive hard فِي and
اللَّهُ Allah's Cause حَقَّ truthful جِهَادِهِ striving هُوَ He
in you وَمَا has not جَعَلَ laid عَلَيْكُمْ upon you فِي in
الدِّينِ religion مِنْ any حَرَجٍ hardship مِْلَّةَ (it is the) religion أَبِيكُمْ
(it is) He (Allah) Who has إِبْرَاهِيمَ Abraham هُوَ (of) your father
سَمَّاكُمُ named you الْمُسْلِمِينَ Muslims مِنْ قَبْلُ before وَفِي and in هَذَا
لِيَكُونَ this الرَّسُولُ the Messenger شَهِيدًا a witness عَلَيْكُمْ
over you وَتَكُونُوا and you be شُهَدَاءَ witnesses عَلَى over النَّاسِ
mankind فَأَقِيمُوا so perform الصَّلَاةَ prayer وَآتُوا and give الزَّكَاةَ
Your وَاعْتَصِمُوا and hold fast بِاللَّهِ to Allah هُوَ He is مَوْلَاكُمْ
and what فَنِعْمَ Lord (Patron) الْمَوْلَى what an Excellent وَنِعْمَ Lord
Helper النَّصِيرُ ﴿٧٨﴾ an Excellent

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allâh's Cause as you ought to strive. He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *As-Salât*, give *Zakât* and hold fast to Allâh. He is your *Mawlâ* (Patron, Lord), what an Excellent *Mawlâ* (Patron, Lord) and what an Excellent Helper!

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

قَدْ indeed أَفْلَحَ are successful الْمُؤْمِنُونَ ﴿١﴾ the believers الَّذِينَ ﴿٢﴾ (are) who هُمْ (they) in صَلَاتِهِمْ their prayers خَاشِعُونَ ﴿٣﴾ (are) submissive وَالَّذِينَ ﴿٤﴾ and those who هُمْ (they) from اللَّغْوِ evil turn away مُعْرِضُونَ ﴿٥﴾ and those who وَالَّذِينَ ﴿٦﴾ (are) does فَاعِلُونَ of Zakat (alms & charity) الَّذِينَ (are) those who هُمْ (they) لِفُرُوجِهِمْ their private parts حَافِظُونَ ﴿٧﴾ guard إِلَّا except عَلَىٰ from أَزْوَاجِهِمْ their wives أَوْ or مَا what مَلَكَتْ (are) free أَيْمَانُهُمْ their right hands فَإِنَّهُمْ verily they غَيْرُ مَلُومِينَ ﴿٨﴾ (are) free from blame فَمَنْ but whoever ابْتَغَى seeks وَرَاءَ beyond ذَلِكَ that هُمْ (are) the transgressors الْعَادُونَ ﴿٧﴾ (are) then those هُمْ (they) and those who هُمْ (they) لِأَمْتِنَتِهِمْ to their trusts وَعَهْدِهِمْ and to رَاعُونَ ﴿٨﴾ (are) true their covenants

Surât Al-Mu'minûn
(The Believers) XXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Successful indeed are the believers. 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw*. 4. And those who pay the *Zakât*. 5. And those who guard their chastity 6. Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanât* and to their covenants;

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

وَالَّذِينَ هُمْ (they) عَلَى (over) صَلَاتِهِمْ (their prayers) strictly guard ﴿٩﴾ أُولَٰئِكَ (they) هُمْ (are) the الْوَارِثُونَ ﴿١٠﴾ (are) the inheritors الَّذِينَ (they) يَرِثُونَ (shall inherit) الْفِرْدَوْسَ (the Paradise) هُمْ (they) فِيهَا (they) خَالِدُونَ ﴿١١﴾ (shall) dwell forever وَلَقَدْ (indeed) خَلَقْنَا (We created) الْإِنْسَانَ (man (Adam)) مِنْ (from) سُلَالَةٍ (extract) مِنْ (of) طِينٍ ﴿١٢﴾ clay ثُمَّ (thereafter) جَعَلْنَاهُ (We made him) نُطْفَةً (semen drop) فِي (in) قَرَارٍ (lodging) مَكِينٍ ﴿١٣﴾ (safe (the womb)) ثُمَّ (then) خَلَقْنَا (We created) النَّطْفَةَ (the drop) عَلَقَةً (a clot) فَخَلَقْنَا (then We created) الْمُضْغَةَ (the little lump of flesh) عِظْمًا (bones) فَكَسَوْنَا (then We clothed) الْعِظْمَ (the bones) لَحْمًا (with flesh) ثُمَّ (then) أَنْشَأْنَاهُ (We brought it forth) خَلْقًا (as creation) آخَرَ (another) فَتَبَارَكَ (so blessed be) اللَّهُ (Allah) أَحْسَنُ (the Best) الْخَالِقِينَ ﴿١٤﴾ (of) creators

9. And those who strictly guard their *Salawât* (prayers). 10. These are indeed the inheritors. 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* in a safe lodging (womb of the woman). 14. Then We made the *Nutfah* into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَبْ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِلَّاتِ كَلِيلٍ ﴿٢٠﴾

[illegible]

you are carried ^(٢١) the ships ^{الْفُلْكِ} and on ^{وَعَلَى} and on them
 وَلَقَدْ and indeed ^{أَرْسَلْنَا} We sent ^{نُوحًا} Noah ^{إِلَى} to ^{قَوْمِهِ} his people
 فَقَالَ and he said ^{يَقَوْمِ} O my people ^{اعْبُدُوا} you worship ^{اللَّهُ} Allah
 مَا not ^{لَكُمْ} you have ^{مِنْ} other ^{إِلَهِ} god ^{غَيْرُهُ} Him ^{أَفَلَا} but
 then ^{تَتَّقُونَ} ^(٢٢) you be afraid ^{فَقَالَ} but said ^{الْمَلُوكَا} the chiefs ^{الَّذِينَ} who
 كَفَرُوا disbelieved ^{مِنْ} among ^{قَوْمِهِ} his people ^{مَا} not ^{هَٰذَا} this is ^{إِلَّا} but
^{بَشَرٌ} a human being ^{مِثْلُكُمْ} like you ^{يُرِيدُ} he seeks ^{أَنْ} to ^{بِنَفْضَلٍ} to
 make himself superior ^{عَلَيْكُمْ} to you ^{وَلَوْ} and if ^{شَاءَ} willed ^{اللَّهُ} Allah
 لَأَنْزَلَ surely sent down ^{مَلَائِكَةً} angels ^{مَا} not ^{سَمِعْنَا} We heard
^{بِهَٰذَا} such a thing ^{فِي} among ^{أَبَائِنَا} our fathers
 of old ^(٢٣)

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them, and on ships you are carried. 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ ^{حَتَّى} حِينَ ^(٢٤) قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُون ^(٢٥) فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ
 الْفُلَّكَ بِأَعْيُنِنَا وَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُفْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
 سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ^(٢٦)

إِنَّ هُوَ not ^{هُوَ} he is ^{إِلَّا} but ^{رَجُلٌ} a man ^{بِهِ} in whom ^{جِنَّةٌ} (is)
 فَتَرَبَّصُوا madness ^{بِهِ} so wait ^{حَتَّى} for him ^{حِينَ} until ^(٢٤) قَالَ a while
 they ^{رَبِّ} he said ^{أَنْصُرْنِي} O my Lord ^{بِمَا} help me ^{كَذَّبُون} because ^(٢٥)
 فَأَوْحَيْنَا deny me ^{إِلَيْهِ} so We revealed ^{أَنْ} to him ^{أَصْنَعْ} that
 and (under) ^{وَحَيْنَا} under Our eyes ^{بِأَعْيُنِنَا} the ship ^{الْفُلَّكَ} construct
 Our command ^{جَاءَ} then when ^{فَإِذَا} our revelation ^{أَمْرُنَا} comes
 then ^{وَفَارَ} and water gushes forth ^{التَّنُّورُ} (from) the oven ^{فَاسْلُفْ}

spouses (male and **زَوْجَيْنِ** each kind **كُلِّ** of **مِنْ** on it take
those **مَنْ** except **إِلَّا** and your family **وَأَهْلَكَ** two **أُنثَيْنِ** female)
the Word **الْقَوْلُ** against whom **عَلَيْهِ** has already gone forth **سَبَقَ**
مِنْهُمْ thereof **وَلَا** and do not **تُخَاطِبُنِي** address Me **فِي** in favour **الَّذِينَ**
verily, they are **إِنَّهُمْ** have done wrong **ظَلَمُوا** (of) those who
to be drowned **مُغْرَقُونَ** ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. Said: "O my Lord! Help me because they deny me." 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۖ آخِرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

فَإِذَا and when **اسْتَوَيْتَ** have embarked **أَنْتَ** you **وَمَنْ** and whoever **مَعَكَ**
all the **الْحَمْدُ** then say **قُلِ** the ship **الْفُلِّ** on **عَلَى** (is) with you
from **مِنْ** has saved us **نَجَّيْنَا** Who **الَّذِي** (are due) to Allah **لِلَّهِ** praises
الْقَوْمِ the people **الظَّالِمِينَ** ﴿٢٨﴾ (who are) oppressors **وَقُلْ** and say **رَبِّ**
أَنْزِلْنِي My Lord **مُنْزَلًا** cause me to land at **مُبَارَكًا** a landing-place
(of) those who **الْمُنْزِلِينَ** ﴿٢٩﴾ the Best **خَيْرُ** for You are **وَأَنْتَ** blessed
(there are) indeed **لَآيَاتٍ** this **ذَلِكَ** in **فِي** verily **إِنَّ** bring to land
ever putting (men) to test **لَمُبْتَلِينَ** ﴿٣٠﴾ We are **كُنَّا** and truly **وَإِنْ** signs
ثُمَّ then **أَنْشَأْنَا** We created **مِنْ بَعْدِهِمْ** after them **قَرْنًا** generation
a **رَسُولًا** (in) to them **فِيهِمْ** and We sent **فَأَرْسَلْنَا** another **آخِرِينَ** ﴿٣١﴾
you **اعْبُدُوا** (saying) that **أَنْ** from among them **مِنْهُمْ** Messenger
worship **اللَّهِ** Allah **مَا** not **لَكُمْ** you have **مِنْ** other **إِلَهِ** god **غَيْرُهُ**
you will be afraid **تَتَّقُونَ** ﴿٣٢﴾ (will) then not **أَفَلَا** but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn*. **29.** And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." **30.** Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. **31.** Then, after them, We created another generation. **32.** And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ بِأَكُلِ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٢٢﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٢٣﴾ أَعِدُّوا أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ تُخْرِجُونَ ﴿٢٤﴾ هِيَ هِيَ هِيَ هِيَ لِمَا تُوْعَدُونَ ﴿٢٥﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٦﴾

وَقَالَ أَلَمْ لَا and said قَالَ أَلَمْ لَا the chiefs أَلَمْ لَا of قَوْمِهِ his people أَلَمْ لَا who
(in) the الْآخِرَةِ the Meeting يَلْقَاءُ and denied وَكَذَّبُوا disbelieved كَفَرُوا
Hereafter وَأَتَرَفْتَهُمْ and We had given them luxuries and comforts فِي
in (of) الْحَيَاةِ الدُّنْيَا worldly مَا (is) not هَذَا this إِلَّا but بَشَرٌ
a human being مِثْلَكُمْ like you يَأْكُلُ he eats مِمَّا of that which تَأْكُلُونَ
you eat مِنْهُ (of that) وَشَرِبُ and he drinks مِمَّا of what تَشْرَبُونَ ﴿٣٢﴾
you drink وَلَئِنْ and if أَطَعْتُمْ you obey بَشَرًا a human being مِثْلَكُمْ
like you إِنَّكُمْ you verily إِذَا then لَخَسِرْتُمْ ﴿٣١﴾ (are) losers أَلَيْسَ
he promise you أَكْرَمُ that you إِذَا when مِثْمُ you have died وَكُنْتُمْ
and have become تُرَابًا dust وَعِظَامًا and bones أَكْرَمُ (that) you
﴿٣٥﴾ (resurrected) هَيَّاتَ ۖ هَيَّاتَ far هَيَّاتَ (very) تَخْرُجُونَ
far لِمَا (is) that which تُوعَدُونَ ﴿٣٦﴾ you are promised إِنَّ (is) not هِيَ
إِلَّا but حَيَاتُنَا our life الدُّنْيَا (of) نَمُوتُ we die وَنَحْيَا and
we live وَمَا and not نَحْنُ we بِمَبْعُوثِينَ ﴿٣٧﴾ (will be) resurrected

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. **34.** "If you were to obey a human being like yourselves, then verily, you indeed would be losers. **35.** "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَدِيمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَابًا مَبْعَدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِيرُونَ ﴿٤٣﴾

إِنَّ هُوَ not he is إِلَّا but رَجُلٌ a man افْتَرَىٰ who has invented عَلَى against Allah كَذِبًا a lie وَمَا and not نَحْنُ we لَهُ in him بِمُؤْمِنِينَ ﴿٣٨﴾ are going to believe قَالَ he said رَبِّ O my Lord انصُرْنِي He (Allah) said قَالَ they deny me كَذَّبُونِ ﴿٣٩﴾ because بِمَا help me عَمَّا قَلِيلٍ in a little while لَيُصْبِحُنَّ they will be نَدِيمِينَ ﴿٤٠﴾ regretful فَأَخَذَتْهُمُ and الصَّيْحَةُ so overtook them بِالْحَقِّ in truth فَجَعَلْنَاهُمْ and غُرَابًا We made them مَبْعَدًا as rubbish of dead plants لِلْقَوْمِ so away الظَّالِمِينَ ﴿٤١﴾ with the people who are wrong-doers ثُمَّ then أَنْشَأْنَا We created مِنْ بَعْدِهِمْ after them قُرُونًا generations آخَرِينَ ﴿٤٢﴾ others مَا not تَسْبِقُ can precede مِنْ أُمَّةٍ a nation أَجَلَهَا their term وَمَا nor يَسْتَجِيرُونَ ﴿٤٣﴾ they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allâh) said: "In a little while, they are sure to be regretful." 41. So *As-Saiha* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَآ جَاءَ أُمَّةٌ رَّسُولُهُمْ كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعَدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِكَ وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

ثُمَّ then أَرْسَلْنَا We sent رُسُلَنَا Our Messengers تَتْرًا in succession كُلًّا in succession جَاءَ whenever أُمَّةٌ a nation رَّسُولُهُمْ (to) their Messenger كَذَّبُوهُ they denied him فَاتَّبَعْنَا so we made follow بَعْضَهُمْ some of them بَعْضًا

as true stories (for أَحَادِيثُ and We made them وَجَعَلْنَاهُمْ others who قَبْعًا mankind) so away لِقَوْمٍ with a people لَا not يَوْمَنُونَ ﴿١١﴾ and his brother وَأَخَاهُ Moses مُوسَى We sent أَرْسَلْنَا then believe ثُمَّ هَارُونَ Aaron هَارُونَ بِآيَاتِنَا with Our proofs وَسُلْطَانٍ and authority مُبِينٍ ﴿١٢﴾ and his chiefs وَمَلَائِكِهِ Pharaoh فِرْعَوْنَ to إِيَّيْكَ manifest (clear) فَاسْتَكْبَرُوا but they behaved insolently وَكَانُوا قَوْمًا people عَالِينَ ﴿١٣﴾ self-exalting فَقَالُوا then they said أَتُؤْمِنُ shall we believe بِشَرِّينِ in two men مِثْلِكَ like ourselves وَقَوْمُهُمَا لَنَا to us and their people عِبْدُونَ ﴿١٤﴾ (are) servants فَكَذَّبُوهُمْ so they denied them فَكَانُوا those who were destroyed أَلْمُهْلِكِينَ ﴿١٥﴾ of مَن became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadith*. So away with a people who believe not! 45. Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." 48. So they denied them both and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿١١﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿١٢﴾ بِآيَاتِنَا الرُّسُلَ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿١٣﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿١٤﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿١٥﴾

وَلَقَدْ and indeed آتَيْنَا We gave مُوسَى Moses الْكِتَابَ the Scripture لَعَلَّهُمْ so that they may be يَهْتَدُونَ ﴿١١﴾ guided وَجَعَلْنَا and We made ابْنَ and his mother مَرْيَمَ of Mary وَأُمَّهُهُ آيَةً as a sign وَآوَيْنَاهُمَا a high ground رَبْوَةٍ to (on) إِيَّايَ and We gave them refuge وَمَعِينٍ ﴿١٢﴾ place of rest وَمَعِينٍ ﴿١٢﴾ and flowing streams بِآيَاتِنَا O you الرُّسُلَ Messengers كُلُّوا eat مِنَ of الطَّيِّبَاتِ lawful foods وَاعْمَلُوا and do صَالِحًا righteous deeds إِنِّي I verily بِمَا تَعْمَلُونَ with what عَالِمٌ ﴿١٣﴾ You do أُمَّتُكُمْ this هَذِهِ and verily وَإِنَّ (am) Well-Acquainted (am) أُمَّةً (religion) nation (religion) وَاحِدَةً (is) one وَأَنَا I and رَبُّكُمْ (am)

your Lord فَأَقْرُبُوا ﴿٥٢﴾ so fear Me فَتَقَطَّعُوا but they have broken أَنزَلْنَاهُمْ their religion بَيْنَهُمْ among them زُرُّوا into sects كُلُّ group حِزْبٍ each rejoicing فَرِحُونَ ﴿٥٣﴾ (is) with them لَدَيْهِمْ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. 52. And verily, this your religion is one religion, and I am your Lord, so fear Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرْنَاهُمْ فِي عَمَزِهِمْ حَتَّىٰ جِئَ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَاءً آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

فَذَرْنَاهُمْ in عَمَزِهِمْ their error حَتَّىٰ for جِئَ ﴿٥٤﴾ a time
أَيَحْسَبُونَ do they think أَنَّمَا that what نُمِدُّهُمْ We enlarge them بِهِ with
﴿٥٥﴾ of مَالٍ wealth وَبَنِينَ ﴿٥٥﴾ and children (sons) نُسَارِعُ We hasten
لَهُمْ unto them فِي (in) الْخَيْرَاتِ good things بَلْ but لَا not يَشْعُرُونَ ﴿٥٦﴾
إِنَّ they perceive الَّذِينَ those هُمْ they مِنْ from خَشْيَةِ fear
رَبِّهِمْ their Lord (of) مُتَّقُونَ ﴿٥٧﴾ live in awe وَالَّذِينَ and those هُمْ they
بِآيَاتِ in the Signs رَبِّهِمْ (of) their Lord يُؤْمِنُونَ ﴿٥٨﴾ believe وَالَّذِينَ and
هُمْ those رَبِّهِمْ their Lord لَا not يُشْرِكُونَ ﴿٥٩﴾ with their Lord
وَالَّذِينَ worship partners وَالَّذِينَ and those يُؤْتُونَ who give مَاءً that which آتَاوْا
وَقُلُوبُهُمْ they gave وَجَلَةٌ (and) their hearts أَنَّهُمْ (are) full of fear
إِلَىٰ because they رَبِّهِمْ their Lord رَاجِعُونَ ﴿٦٠﴾ shall return أُولَٰئِكَ it
يُسْرِعُونَ (is) these هُمْ they who hasten فِي in الْخَيْرَاتِ the good deeds وَهُمْ and
لَهُمْ they لَهَا in them سَابِقُونَ ﴿٦١﴾ (are) foremost

54. So leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them. 56. We hasten unto them with good things. Nay, but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayât* of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that

(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦١﴾ بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٢﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٣﴾ لَا تَجْعَلُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تَنْصُرُونَ ﴿٦٤﴾

وَلَا نُكَلِّفُ and not نَفْسًا any soul except وُسْعَهَا (is) a Record كِتَابٌ and with Us وَلَدَيْنَا according to its capacity will be يَنْطِقُ the truth بِالْحَقِّ and they وَهُمْ not لَا يَظْلَمُونَ ﴿٦١﴾ wronged بَلْ قُلُوبُهُمْ their hearts فِي غَمَرٍ (are) covered مِّنْ هَذَا this وَلَهُمْ and for them أَعْمَلٌ (other) deeds are مِّنْ دُونِ besides that هُمْ they لَهَا for it عَمِلُونَ ﴿٦٢﴾ (are) doing حَتَّىٰ until those of them who lead a luxurious مُتْرَفِيهِم We grasp أَخَذْنَا when إِذَا make بِالْعَذَابِ life with punishment إِذَا behold هُمْ they يَجْتَرُونَ ﴿٦٣﴾ invoke loudly تَجْعَلُوا not لَا humble invocation with a loud voice shall be الْيَوْمَ this day إِنَّكُم certainly you مِّنَّا by Us لَا not تَنْصُرُونَ ﴿٦٤﴾ helped

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

قَدْ كَانَتْ ءَايَاتِي عَلَيْكُمْ فَكُنتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِرُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ سِمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَذَّبَرُوا أَلْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ ءَابَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يُنْكِرُوا ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾ وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُونَ ﴿٧١﴾

قَدْ كَانَتْ indeed ءَايَاتِي My Verses تَلَّىٰ recited عَلَيْكُمْ to you فَكُنتُمْ you عَلَىٰ on أَعْقَابِكُمْ your heels تُنْكِرُونَ ﴿٦٦﴾ to turn مُسْتَكْبِرِينَ back بِهِ in pride سِمِرًا about it تَهْجُرُونَ ﴿٦٧﴾ entertaining at night

تَهْجُرُونَ ﴿٦٧﴾ they pondered بَدَّبَرُوا have not أَفَلَمْ renouncing
 word أَمْ or جَاءَهُمْ what مَا there has come to them
 come مآبَاءَهُمْ to their fathers الْأَوَّلِينَ ﴿٦٨﴾ of old أَمْ or (it is) that
 not يَعْرِفُوا they did recognize رَسُولَهُمْ their Messenger فَهُمْ so they
 him مُنْكَرُونَ ﴿٦٩﴾ deny أَمْ or يَقُولُونَ they say بِهِ in him جِنَّةٌ (there is)
 madness بَلْ but جَاءَهُمْ he brought them بِالْحَقِّ the truth
 وَأَكْثَرُهُمْ but most of them لِلْحَقِّ to the truth كَرِهُونَ ﴿٧٠﴾ (are) averse
 and if أَتَّبَعَ the truth أَهْوَاءَهُمْ their desires لَفَسَدَتِ
 the earth وَمَنْ and whosoever فِيهَا (is) therein بَلْ nay, but أَلَيْسَتْ لَهُمْ
 We have brought them بِذِكْرِهِمْ their reminder فَهُمْ but they
 from ذِكْرِهِمْ their reminder مُعْرِضُونَ ﴿٧١﴾ turn away

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. 67. In pride, talking evil about it (the Qur'ân) by night. 68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرْجُكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزْقِينَ ﴿٦٧﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٦٨﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦٩﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٠﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧١﴾

أَمْ or (is it) تَسْأَلُهُمْ you ask them for خَرْجًا wages فَقَرْجُكَ but the
 recompense رَبِّكَ (of) your lord خَيْرٌ (is) better وَهُوَ (is) He and خَيْرٌ
 the Best الرَّزْقِينَ ﴿٦٧﴾ (of) the sustainers وَإِنَّكَ and certainly you
 call them إِلَىٰ to صِرَاطٍ the Straight وَمَا the Straight
 الَّذِينَ لَا those who لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter

and **وَلَوْ** are indeed deviating **لَنَكْبُوتُ** the Path **الصِّرَاطِ** from **وَكُنْفَنَا** and removed **رَحْمَتُهُمْ** though (if) they still would **لَلَّجُوا** distress **ضَرٍّ** of **مِنْ** (is) on them **بِهِمْ** what **طَغَيْنَاهُمْ** in **فِي** obstinately persist **يَعْمَهُونَ** their transgression **أَخَذْتَهُمْ** We seized them **وَلَقَدْ** wandering blindly **بِالْعَذَابِ** they humbled themselves **أَسْتَكَاثًا** but not **فَا** with punishment they invoke with submission (to **يَضَرَّعُونَ**) nor did **وَمَا** to their lord **حَتَّى** Him) until **إِنَّا** when **فَتَحْنَا** we open **عَلَيْهِمْ** for them **بَابًا** a gate **فَا** into it **عَذَابٍ** of punishment **شَدِيدٍ** severe **إِنَّا** then lo! they **هُمْ** **فِيهِ** into it **مَبْلُثُونَ** (will be) plunged **وَلَقَدْ**

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path. 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ **وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ**
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ يُخْتَلَفُ اللَّيْلُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ **بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ**
قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ

وَهُوَ and He **الَّذِي** Who **أَنشَأَ** has created **لَكُمُ** for you **السَّمْعَ** hearing **وَالْأَبْصَرَ** and sight **وَالْأَفْئِدَةَ** and hearts **قَلِيلًا مَّا** little **تَشْكُرُونَ** you give thanks **وَهُوَ** He (it is) **الَّذِي** Who **ذَرَأَكُمْ** you has created **فِي** on **الْأَرْضِ** the earth **وَالَّذِي** and to Him **تُحْشَرُونَ** and you shall be gathered back **وَهُوَ** He (it is) **الَّذِي** Who **يُحْيِي** gives life **وَيُمِيتُ** and causes death **وَلَهُ** and His **يُخْتَلَفُ** the alternation **الَّيْلِ** (is) night **وَالنَّهَارِ** (of) day **أَفَلَا** they **تَعْقِلُونَ** will not then **بَلْ** you understand **قَالُوا** nay, but

the men of old **الْأَوَّلُونَ** (of) what **مَا** say
 and have become **وَكُنَّا** we died **مِنَّا** are when **أَوْدَا** they said **قَالُوا**
 indeed be **لَمَبْعُوثُونَ** shall we **أَوْنَا** and bones **وَعِظْمًا** dust **تُرَابًا**
 resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ **٨٢** قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ **٨١** سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ **٨٠** قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ **٧٩** سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ **٧٨** قُلْ مَنْ يُدِيرُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ **٧٧**

and our **وَأَبَاؤُنَا** we **نَحْنُ** we have been promised **وَعَدْنَا** verily **لَقَدْ**
 fathers **هَذَا** this **مِنْ قَبْلُ** before **إِنْ** not **هَذَا** (is) but **إِلَّا** **أَسَاطِيرُ**
 the tales **الْأَوَّلِينَ** (of) the ancients **قُلْ** say **لِمَنِ** for whom **الْأَرْضُ**
 and whosoever **فِيهَا** (is) therein **إِنْ** if **كُنْتُمْ**
 (you were) **تَعْلَمُونَ** you know **سَيَقُولُونَ** they will say **لِلَّهِ** (it is)
 Allah's **قُلْ** say **أَفَلَا** will not then **تَذَكَّرُونَ** you remember **قُلْ**
 Who **رَبُّ** Lord (is) **السَّمَوَاتِ** (of) the heavens **السَّبْعِ** seven **وَرَبُّ**
 and Lord **الْعَرْشِ** (of) the Throne **الْعَظِيمِ** Great **سَيَقُولُونَ** they
 will say **لِلَّهِ** (it is) for Allah **قُلْ** say **أَفَلَا** then (will) not **نُنْقِطُ**
 (Allah) you fear **قُلْ** say **مَنْ** who **يُدِيرُ** in his hand **مَلَكُوتُ** (is)
 sovereignty **كُلِّ** (of) every **شَيْءٍ** thing **وَهُوَ** and He **يُجِيرُ**
 protects (all) **وَلَا** and not **يُجَارُ** (there is) protector **عَلَيْهِ** against
 Him **إِنْ** if **كُنْتُمْ** you (were) **تَعْلَمُونَ** know

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allâh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنَ إِلَٰهٍ إِذَا لَذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾

سَيَقُولُونَ لِلّٰهِ they will say قُلْ (it is) for Allah how say فَأَنَّى We have then تُسْحَرُونَ ﴿٨٩﴾ are you deceived بَلْ nay, but أَتَيْنَهُم (are) brought them بِالْحَقِّ the truth وَإِنَّهُمْ and verily they لَكَاذِبُونَ ﴿٩٠﴾ liars مَا not اتَّخَذَ did take اللَّهُ Allah مِن وَلَدٍ any son وَمَا nor كَانَ he had مَعَهُ is there any إِلَٰهٍ god إِذَا behold لَذَهَبَ he had خَلَقَ what بِمَا god each كُلُّ would have taken away some of بَعْضُهُمْ and would have tried to overcome وَلَعَلَّا created them عَلَىٰ over بَعْضٌ others سُبْحَنَ Glorified is اللَّهُ Allah عَمَّا they attribute (to Him) يَصِفُونَ ﴿٩١﴾ above all that

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَن نُّرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٥﴾ أَدْفَعْ بِآلَتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

عَلِيمِ All-knower الْغَيْبِ (of) the unseen وَالشَّهَادَةِ and the seen فَتَعَلَىٰ they associate as ۞ بِشِرْكِهِ over all that Exalted is He قُلْ say رَبِّ my Lord إِمَّا if تُرِيدُ you will show مَا me that يُوعَدُونَ with which they are threatened رَبِّ my Lord فَلَا then not تَجْعَلَنِي put me فِي amongst الْقَوْمِ the people الظَّالِمِينَ ۞ who are wrong-doers وَإِنَّا and indeed We أَن to تُرِيدَ show you مَا that نَعِدُهُمْ We have threatend them لَقَدِيرُونَ ۞ (is) better أَحْسَنُ which هِيَ with that يَأْتِي repel (are) Able السَّيِّئَةُ evil نَحْنُ We أَعْلَمُ (are) Best-Acquainted بِمَا (are) Best-Acquainted with (what) يَصِفُونَ ۞ they utter

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then, put me not amongst the people who are the *Zâlimûn*." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ۞ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۞ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۞ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۞ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ يَتَنَّهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۞

وَقُلْ رَبِّ and say رَبِّ my Lord أَعُوذُ I seek refuge بِكَ with You مِنْ from هَمَزَاتِ the whisperings الشَّيَاطِينِ ۞ (of) the devils وَأَعُوذُ and I بِكَ seek refuge رَبِّ my Lord أَنْ lest they يَحْضُرُونِ ۞ should attend me until إِذَا when جَاءَ comes أَحَدُهُمُ to one of them الْمَوْتُ death قَالَ he says رَبِّ my Lord ارْجِعُونِ ۞ send me back لَعَلِّي I may أَعْمَلُ do صَالِحًا good فِيمَا in that which تَرَكْتُ I have left behind كَلَّا no إِنَّهَا indeed it is كَلِمَةٌ a word هُوَ he قَائِلُهَا until (is) a barrier بَرْزَخٌ and behind them وَمِنْ وَرَائِهِمْ speaks it يَوْمَ the Day (when) يُبْعَثُونَ ۞ they will be resurrected فَإِذَا when نُفِخَ فِي the trumpet الصُّورِ there will be no أَنْسَابَ they يَتَنَّهُمْ nor وَلَا that day يَوْمَئِذٍ among them يَتَسَاءَلُونَ ۞ will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them, he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ تَتْلَىٰ عَلَيْهِمْ فَاكُتُبُهَا تَكْذِبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

فَمَنْ these فَأُولَٰئِكَ his scales مَوَازِينُهُ are heavy ثَقُلَتْ then who (they) الْمُفْلِحُونَ (are) the successful وَمَنْ (are) who خَفَّتْ and who (are) (the people) who الَّذِينَ those فَأُولَٰئِكَ his scales مَوَازِينُهُ light they خَسِرُوا أَنفُسَهُمْ lost in جَهَنَّمَ Hell خَالِدُونَ they تَلْفَحُ will abide (eternally) وُجُوهُهُمُ their faces النَّارُ the وَهُمْ Fire and they فِيهَا therein كَالِحُونَ will grin with displaced أَلَمْ تَكُنْ lips were not تَكُنْ My Verses تَتْلَىٰ recited عَلَيْهِمْ to you فَاكُتُبُهَا they used to deny تَكْذِبُونَ (with it) them قَالُوا they said/will say رَبَّنَا Our Lord غَلَبَتْ overcame عَلَيْنَا us شِقْوَتُنَا our erring وَكُنَّا wretchedness قَوْمًا people ضَالِّينَ erring رَبَّنَا our Lord أَخْرِجْنَا bring us out مِنْهَا of this فَإِنْ then if ever عُدْنَا we return. فَإِنَّا we shall be wrong-doers ظَالِمُونَ then indeed we تَكَلِّمُونِ He said/will say and not لَا in it فِيهَا remain you rejected تَكَلِّمُونِ speak to Me

102. Then, those whose scales (of good deeds) are heavy, they are the successful. 103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّكُمْ كَانُمْ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٧﴾ فَاتَّخَذْتُمُوهُمْ سِخْرِيًا حَتَّىٰ
أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ نَضْحَكُونَ ﴿١٠٨﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١٠٩﴾ قُلْ كَمْ لَبِثْتُمْ
فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٠﴾

My slaves of *عِبَادِي* a party *فَرِيقٌ* there was *كَانَ* verily *إِنَّكُمْ*
so *فَاغْفِرْ* we believe *ءَامِنَّا* our Lord *رَبَّنَا* who used to say *يَقُولُونَ*
us *لَنَا* forgive *وَارْحَمْنَا* and have mercy on us *وَأَنْتَ* for You *خَيْرُ*
but *الرَّاحِمِينَ* (are) the Best *﴿١٠٧﴾* *فَاتَّخَذْتُمُوهُمْ* (of) those who show mercy
they *أَنْسَوَكُمْ* until *حَتَّىٰ* a laughing stock *سِخْرِيًا* you took them for
while you used *وَكُنْتُمْ* My Remembrance *ذِكْرِي* made you forget
مِنْهُمْ at them *نَضْحَكُونَ* *﴿١٠٨﴾* to laugh *إِنِّي* verily I have *جَزَيْتُهُمُ*
they kept patience *صَبَرُوا* for what *بِمَا* this Day *الْيَوْمَ* rewarded them
He *قُلْ* are the successful *﴿١٠٩﴾* *الْفَائِزُونَ* (they) *هُمْ* indeed they
the *لَبِثْتُمْ* how long *كَمْ* (Allah) will say *﴿١١٠﴾* on *فِي* the *الْأَرْضِ*
earth *عَدَدَ* number *سِنِينَ* *﴿١١١﴾* (of) years

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. 112. He (Allâh) will say: "What number of years did you stay on earth?"

قَالُوا لَيْسَ بِنَا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١١٢﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٣﴾ أَفَحَسِبْتُمْ
أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ لَا تُرْجَعُونَ ﴿١١٤﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١١٥﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُمْ لَا يُفْلِحُونَ
الْكَافِرُونَ ﴿١١٦﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٧﴾

قَالُوا قَالُوا they will say لَيْتَنَا we stayed يَوْمًا or a day or part of a day of those who keep account (angels) فَسْئَلْ (of) a day (١١٣) so ask قُلْ He will say قُلْ He will say لَيْتَنَّا not لَيْتَنَّا you stayed إِلَّا but قَلِيلًا a little لَوْ a little if أَنْتُمْ that you كُنْتُمْ had تَعْلَمُونَ (١١٤) known أَفَحَسِبْتُمْ did you think أَنْتُمْ in play عَبَثًا We had created you خَلَقْنَكُمْ that أَنْتُمْ you إِيْتَنَا to Us لَا not تُرْجَعُونَ (١١٥) you would be returned فَتَعَلَى so (there is) no لَا True الْحَقُّ the King الْمَلِكُ Allah exalted is إِلَهَ god إِلَّا but هُوَ He رَبُّ the Lord الْعَرْشِ the Throne of the Throne الْكَرِيمِ (١١٦) Supreme وَمَنْ and whoever يَدْعُ invokes مَعَ with اللَّهُ Allah إِلَهًا god مَخْرَ any other لَا no بَرَهَنَ proof لَهُ he has بِهِ his of it فَإِنَّمَا then verily حِسَابُهُ his reckoning عِنْدَ (is) with رَبِّهِ رَبِّهِ Lord إِنَّهُمْ surely لَا not يَفْلِحُ will be successful الْكَافِرُونَ (١١٧) the disbelievers قُلْ and say رَبِّ my Lord أَغْفِرْ forgive وَأَرْحَمْ and (of) those الرَّحِيمِينَ (١١٨) (are) the Best خَيْرُ and you وَأَنْتَ have mercy who show mercy

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allâh) will say: "You stayed not but a little, if you had only known! 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted be Allâh, the True King: *Lâ ilâha illâ Huwa*, the Lord of the Supreme Throne! 117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَتَذَكَّرُ لَكُمْ لَعَلَّكُمْ تَهْتَدُونَ (١) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (٢) الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣)

which We have **أَنزَلْنَاهَا** (this is) a Surah (chapter of the Quran) **سُورَةٌ** and We have **وَأَنزَلْنَا** and which We have enjoined **وَفَرَضْنَاهَا** sent down that you may **تَعْلَمُوا** manifest **بَيِّنَاتٍ** Signs **آيَاتٍ** in it **فِيهَا** revealed the woman who is guilty of illegal sexual **الزَّانِيَةُ** remember ﴿١﴾ and the man who is guilty of illegal sexual **وَالزَّانِي** intercourse (with) **مِائَةِ** of them **مِنْهُمَا** one **وَجِدْ** each **كُلٌّ** flog **فَأَجْلِدُوا** intercourse with **بِهَا** let withhold you **تَأْخُذْكُمْ** and not **وَلَا** lashes **جَلْدًا** a hundred **رَأْفَةً** pity **فِي** in **دِينِ** the religion **اللَّهِ** Allah **إِنْ** if **كُنْتُمْ** you (were) **تُؤْمِنُونَ** believing **بِاللَّهِ** in Allah **وَالْيَوْمِ** and the Day **الْآخِرِ** Last **وَلْيَشْهَدْ** and let witness **عَدَابَتَهُمَا** their punishment **طَائِفَةٌ** a party **مِّنَ** of **الْمُؤْمِنِينَ** the believers **الزَّانِي** the fornicator **لَا** not **يَنْكِحُ** marries **إِلَّا** but **زَانِيَةً** a female fornicator **أَوْ** or **مُشْرِكَةً** an idolatress **وَالزَّانِيَةُ** a female fornicator **لَا** not **يَنْكِحُهَا** marries **إِلَّا** but **زَانٍ** a fornicator **أَوْ** or **مُشْرِكٌ** an idolater **وَحَرِّمَ** and is forbidden **ذَلِكَ** the believers **الْمُؤْمِنِينَ** on/to **عَلَى** such a thing/that

Sûrat An-Nûr

(The Light) XXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. 3. The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah*; and the adulteress — fornicatress, none marries her except an adulterer — fornicator or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٣﴾

وَالْخَمِيسَةُ (the fifth testimony) أَنَّ (is) that لَعْنَتِ (the Curse) اللَّهُ (of) Allah عَلَيْهِ (on him) إِنْ (if) كَانَ (be) مِنْ (of) الْكَذِبِينَ ﴿٧﴾ those who tell a lie وَيَذَرُوا (it shall avert) عَنْهَا (from her) الْعَذَابَ (the punishment) أَنْ (that) تَشْهَدَ (she testifies) أَرْبَعَ (four) شَهَادَاتٍ (testimonies) بِاللَّهِ (by Allah) إِنَّهُ (that he) لَمِنْ (is one of) الْكَذِبِينَ ﴿٨﴾ those who tell lies وَالْخَمِيسَةُ (the fifth testimony) أَنَّ (is) that غَضِبَ (the Anger) اللَّهُ (of) Allah عَلَيْهَا (upon her) إِنْ (if) كَانَ (be) مِنْ (of) الْكَذِبِينَ (one) of the truth تَلْكَ (those who speak) وَلَوْلَا (and had it not been) فَضْلُ (the favour)

(of) Allah (for) Grace (is) the One Who accepts repentance and His mercy on you and that the All-Wise ﴿١٥﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ الَّذِينَ جَاءُوا بِالِإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٣﴾

the slander brought forth those who verily (are) a group among you. Consider it not a bad thing for you. Nay, but for you it is good. Unto every man of them what he (is) what he earned of the sin, and as for him who had the greater share among them, he will be a great torment. Why then, did not the believers (men) and women think it good of their own people and they say: "this (charge) is a lie." Obvious. Why did not they produce four witnesses. Since they brought by the witnesses, then these (they) are the liars.

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

وَلَوْلَا of Allah (for) the Grace فَضْلُ and had it not been عَلَيْكُمْ and in الدُّنْيَا this world and His Mercy وَرَحْمَتُهُ unto you what لَمَسَّ the Hereafter in/for مَا would have touched you أَفَضْتُمْ you had spoken فِيهِ whereof عَذَابٌ a torment عَظِيمٌ ﴿١٤﴾ great إِذْ with your tongues بِأَلْسِنَتِكُمْ you were propogating it تَلَقَّوْنَهُ when وَقُولُونَ بِأَفْوَاهِكُمْ and uttering مَا with your mouths لَيْسَ not لَكُمْ and you وَتَحْسَبُونَهُ (there was) knowledge عِلْمٌ of it هَيِّنًا consider it a little thing وَهُوَ while it was عِنْدَ (to) اللَّهُ with Allah عَظِيمٌ ﴿١٥﴾ very great وَلَوْلَا and why did not إِذْ when سَمِعْتُمُوهُ you heard it قُلْتُمْ you say مَا not يَكُونُ (right) it is (is) لَنَا for us تَكَلَّمَ speak بِهَذَا of this سُبْحَنَكَ You Glory is to هَذَا this بُهْتَانٌ (is) great عَظِيمٌ ﴿١٦﴾ a lie

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

يَعِظُكُمُ اللَّهُ Allah warns you أَنْ that تَعُودُوا you repeat لِمِثْلِهِ the like of it أَبَدًا for ever إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ﴿١٧﴾ believers وَبَيَّنَّ ﴿١٨﴾

and Allah ﷻ the Signs الْآيَاتِ for you لَكُمْ Allah ﷻ and makes clear
 Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿١٨﴾ All-Wise إِنَّ verily الَّذِينَ
 should be propagated تَشِيعُ that أَنْ like يُحِبُّونَ those who
 those who الَّذِينَ among فِي illegal sexual intercourse
 believe هُمْ they will have عَذَابٌ a torment أَلِيمٌ painful فِي in الدُّنْيَا
 the world وَالْآخِرَةِ and the Hereafter ﷻ and Allah ﷻ يَعْلَمُ knows
 and you وَأَنْتُمْ لَا do not تَعْلَمُونَ ﴿١٩﴾ know وَلَوْلَا and had it not been
 for فَضْلُ the Grace ﷻ Allah ﷻ (of) عَلَيْكُمْ on you وَرَحْمَتُهُ and His
 mercy وَأَنَّ and that ﷻ Allah ﷻ رَءُوفٌ (is) full of kindness رَحِيمٌ ﴿٢٠﴾
 Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allâh makes the *Ayât* plain to you, and Allâh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. 20. And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنِ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

﴿يَأْتِيهَا O you الَّذِينَ ءَامَنُوا believe لَا do not تَتَّبِعُوا follow
 خُطُوَاتِ the footsteps الشَّيْطَانِ (of) Satan وَمَنْ and whosoever يَتَّبِعْ
 follows خُطُوَاتِ the footsteps الشَّيْطَانِ (of) Satan فَإِنَّهُ then verily يَأْمُرُ
 he commands بِالْفَحْشَاءِ to commit indecency وَالْمُنْكَرِ and evil deeds
 وَلَوْلَا and had it not been for فَضْلُ the Grace ﷻ Allah ﷻ (of) عَلَيْكُمْ
 would ever have been زَكَا not مَا and His Mercy وَرَحْمَتُهُ on you
 pure from sins مِنْكُمْ of you مِنْ أَحَدٍ anyone أَبَدًا ever وَلَكِنَّ but ﷻ
 Allah يُزَكِّي purifies مَنْ whom يَشَاءُ He wills ﷻ Allah ﷻ سَمِيعٌ
 All-Knower عَلِيمٌ ﴿٢١﴾ (is) All-Hearer

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ'*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

وَلَا يَأْتَلِ and let not those with blessings أُولُوا الْفَضْلِ swear to desist مِنْكُمْ among you وَالسَّعَةِ and wealth أَنْ to give أُولِي الْقُرْبَىٰ (and) the (to) the kinfolk وَالْمَسْكِينِ (and) the poor وَالْمُهَاجِرِينَ (and) the emigrants فِي in سَبِيلِ the way اللَّهُ (of) Allah وَلْيَعْفُوا (of) Allah وَلْيَصْفَحُوا (of) Allah that you love أَنْ do not and forgive وَلْيَصْفَحُوا pardon أَنْ you love أَنْ should forgive يَغْفِرَ Allah اللَّهُ (for) you لَكُمْ Allah (is) Oft-Forgiving رَحِيمٌ ﴿٢٢﴾ Most Merciful إِنَّ verily الَّذِينَ those who never think of الْمُحْصَنَاتِ chaste women يَرْمُونَ accuse الْمُحْصَنَاتِ anything touching their chastity الْمُؤْمِنَاتِ believers (women) لَعُنُوا are cursed فِي in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter وَلَهُمْ and for them (will be) عَذَابٌ a torment عَظِيمٌ ﴿٢٣﴾ great يَوْمَ on the تَشْهَدُ Day (when) عَلَيْهِمْ witness أَلْسِنَتُهُمْ against them وَأَيْدِيهِمْ (and) their hands وَأَرْجُلُهُمْ (and) their legs بِمَا as to what كَانُوا they used to do يَعْمَلُونَ ﴿٢٤﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

يَوْمَ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالْطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

their دِينَهُمُ Allah will pay them يُوفِّيهِمُ on that Day
that and they will know وَيَعْلَمُونَ in full الْحَقَّ recompense
Allah He هُوَ الْحَقُّ (is) the Truth الْمُبِينُ Manifest
bad الْخَبِيثَاتُ women لِلْخَبِيثِينَ (are) for bad men
and bad men وَالْخَبِيثُونَ (are) for bad women
and good women وَالطَّيِّبَاتُ (are) for good women
and good men وَالطَّيِّبُونَ (are) for good women
and good men وَالطَّيِّبَاتُ (are) for good women
those مُبَرَّءُونَ (are) innocent مِمَّا they say يَقُولُونَ لَهُمْ
for them (is) مَغْفِرَةٌ forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٢٦﴾
generous يَا أَيُّهَا الَّذِينَ ءَامَنُوا who believe لَا do not تَدْخُلُوا
enter بُيُوتًا other than بُيُوتِكُمْ your houses حَتَّى until
you have asked permission تَسْتَأْذِنُوا and greeted أَهْلِهَا their
people ذَلِكَ خَيْرٌ (is) better لَكُمْ for you لَعَلَّكُمْ in order that
you may remember تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. 26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karîm*. 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ بَعْضُهُمْ عَلَى بَعْضٍ مِثْلُ مَا عَلَى الْكَافِرِينَ وَلَئِنْ لَمْ يَنْهَ الْأَعْمَى عَنْ الْقَوْمِ الْكَافِرِينَ لَافْتِنًا إِنَّ اللَّهَ يَخْبِرُ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا anyone there you find not and if permission يُؤْذَنُ until enter them (houses) تَدْخُلُوهَا then do not for you لَكُمْ it is said قِيلَ and if وَإِنْ to you لَكُمْ has been given for لَكُمْ (is) purer أَزْكَى then go back فَارْجِعُوا to return وَأَلَّهُ you and بِمَا of what تَعْمَلُونَ you do عَلَيْهِ (is) (is) All-Knower لَيْسَ (there is) not عَلَيْكُمْ on you جُنَاحٌ sin أَنْ that تَدْخُلُوا you enter بُيُوتًا houses غَيْرَ not مَسْكُونَةٍ inhabited فِيهَا in which مَتَّعَ (there is) usefulness لَكُمْ for you وَاللَّهُ and اللَّهُ يَعْلَمُ you مَا knows what تَبْدُونَ you reveal وَمَا and تَكْتُمُونَ (30) قُلْ tell the believing men لِّلْمُؤْمِنِينَ to lower بَعْضُهُمْ بِغَضٍّ مِنْ (from) أَبْصَارِهِمْ their gazes وَحَفَظُوا and protect فُرُوجَهُمْ their private parts أَزْكَى (is) purer لَهُمْ for them إِنَّ اللَّهَ verily ALLAH خَبِيرٌ (is) All-Aware بِمَا of what يَصْنَعُونَ (31) they do

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. 29. There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

وَقُلْ لِّلْمُؤْمِنَاتِ and tell the believing women يَغْضُضْنَ to lower أَبْصَارِهِنَّ (from) أَبْصَارِهِنَّ their gazes وَيَحْفَظْنَ and protect فُرُوجَهُنَّ their private parts وَلَا parts and not يُبْدِينَ to expose زِينَتَهُنَّ their beauty إِلَّا except مَا that ظَهَرَ which is apparent مِنْهَا of it وَلْيَضْرِبْنَ and let them جُيُوبِهِنَّ their breasts عَلَى their veils (head coverings) بِأَرْجُلِهِنَّ draw

(bosoms) وَلَا and not يُبْدِينَ to reveal زِينَتَهُنَّ their beauty إِلَّا except لِبُعُولَتِهِنَّ to their husbands أَوْ or أَبَائِهِنَّ their fathers أَوْ or أَبْنَاءَ the fathers بُعُولَتِهِنَّ (of) their husbands أَوْ or أَبْنَاءَ the sons بُعُولَتِهِنَّ (of) their husbands أَوْ or إِخْوَانَهُنَّ their brothers أَوْ or بَنِي the sons أَخَوَاتِهِنَّ (of) their sisters أَوْ or نِسَائِهِنَّ their women أَوْ or أَمَّاؤُهُنَّ possess مَلَكَتْ what أَوْ or their right hands with lack of vigour غَيْرِ أُولَى الْأَرْبَةِ old male servants أَوْ or أَوْلَادِ the children أَوْ or أَوْ لَا يَتَّبِعُونَ who لَمْ not يَتَّبِعُونَ and لَا (of) women النِّسَاءِ sexual parts أَوْ or أَوْ لَا يَتَّبِعُونَ so as to reveal لِيَعْلَمَ their feet بِأَرْجُلِهِنَّ let them stamp لَا يَتَّبِعُونَ not and repent وَتُؤْمِنُوا their beauty زِينَتَهُنَّ of مِنْ they hide يُخْفِينَ what إِلَى to اللَّهُ Allah جَمِيعًا all (of you) أَيُّهُ O you الْمُؤْمِنُونَ believers لَعَلَّكُمْ that you تَفْلِحُونَ ﴿٢١﴾ may become successful

31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over *Juyûbihinna* and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٢﴾ وَلِيَسْتَعْفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

وَأَنْكِحُوا الْأَيْمَىٰ and marry مِنْكُمْ the single وَالصَّالِحِينَ among you and عِبَادِكُمْ your male slaves وَإِمَائِكُمْ and maid servants إِنْ if يَكُونُوا they be فُقَرَاءَ poor يُغْنِيَهُمُ Allah will enrich them

(is) All-Sufficient **وَسِعُ** and Allah **وَاللَّهُ** His Bounty **فَضْلِهِ** of **عَلِيمٌ** (32) All-Knowing **وَلَسْتَغْفِرُ** and let be chaste **الَّذِينَ** those who **لَا** find (financial means for) **يَجِدُونَ** not **نِكَاحًا** marriage **حَتَّى** until **يُغْنِيَهُمْ** and those **وَالَّذِينَ** His Bounty **فَضْلِهِ** of **مِنْ** Allah **اللَّهُ** enriches them **يَبْتَغُونَ** who seek **الْكِتَابَ** a writing (of emancipation) **مِمَّا** of those **مَلَكَتْ** whom possess **أَيْمَانُكُمْ** your right hands **فَكَاتِبُوهُمْ** give them **وَإِنْ** writing **عِلْمُكُمْ** if you know **فِيهِمْ** in them **خَيْرًا** good **وَأَنفُسُهُمْ** and He has **مِنْ** give them **مَالِ** wealth **اللَّهِ** Allah's **الَّذِي** which **مَاتَكُمْ** He has bestowed upon you **وَلَا** and do not **تُكْرِهُوا** force **فَبَيْنَكُمْ** your maids **عَلَى** to **الْفَحْشَاءِ** prostitution **إِنْ** if **أَرَدْنَ** they desired **مَحْصَنًا** chastity **لِيَبْتَغُوا** in order that you may seek **عَرَضَ** goods **الدُّنْيَا** (of) the life **وَمَنْ** worldly **وَمَنْ** and he who **يُكْرِهُهُنَّ** compels them **فَإِنَّ** then verily **اللَّهُ** Allah **مِنْ بَعْدِ** after **إِكْرَاهِهِنَّ** their compulsion **عَفُورٌ** (is) Oft-forgiving **رَحِيمٌ** (33) Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٢﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نَوْرٍ كَمِشْكُوفٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾

Verses **إِنَّا** to you **إِنَّا** We have sent down **أَنزَلْنَا** and indeed **وَلَقَدْ**
مُبَيِّنَاتٍ manifest **وَمَثَلًا** and an example **مِّنَ الَّذِينَ** of those who **خَلَوْا**
مِن قَبْلِكَ passed away before you **وَمَوْعِظَةً** and an admonition **لِّلْمُتَّقِينَ** (٢٤)
 (of) the **السَّمَوَاتِ** (is) the Light **نُورُ** Allah **اللَّهُ** for the pious
 (of) His Light **نُورِهِ** the parable **مَثَلُ** and the earth **وَالْأَرْضِ** heavens
كَيْشْكُوفٍ (is) as a niche **فِيهَا** within it **مِصْبَاحٌ** (is) a lamp **الْمِصْبَاحُ**
 lamp **فِي** (is) in **زُجَاجَةٍ** a glass **الزُّجَاجَةُ** the glass **كَأَنَّهُ** as if it were **كَوْكَبٌ**
 star **دُرِّيٌّ** a brilliant **يُوقَدُ** lit **مِنْ** from **شَجَرَةٍ** a tree **مُبَارَكَةٍ** blessed
 olive **زَيْتُونَةٍ** an olive **لَا** neither **شَرْقِيَّةٍ** of the east **وَلَا** nor **غَرْبِيَّةٍ** of the west
يَكَادُ would almost **زَيْتُهَا** its oil **يُضِيءُ** glow forth **وَلَوْ** though **لَمْ** not
تَمَسَّهُ touched it **نَارٌ** fire **نُورٌ** light **عَلَى** upon **نُورٍ** light **يَهْدِي** guides
 Allah **اللَّهُ** **لِنُورِهِ** to His Light **مَنْ** whom **يَشَاءُ** He wills **وَيَضِيئُ** and
 Allah **اللَّهُ** sets forth **الْأَمْثَلُ** parables **لِّلنَّاسِ** for mankind **وَاللَّهُ** and
 Allah **يَكُلُّ** of every **شَيْءٍ** thing **عَلِيمٌ** (٢٥) (is) All-Knowing

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). 35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهَا فِيهَا بِالْعُدُودِ وَالْأَصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ
 عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ ۖ وَالْأَبْصَارُ ۖ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا
 عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (٢٨)

in **بُيُوتٍ** houses **أُذِنَ** permitted **اللَّهُ** Allah **أَنْ** that **تُرْفَعَ** they be
 raised **وَيُذْكَرَ** and is remembered **فِيهَا** in them **أَسْمُهُ** His Name **يُسَبِّحُ**
 glorify **لَهُ** Him **فِيهَا** in them **بِالْعُدُودِ** in the mornings **وَالْأَصَالِ** (٢٨) and
 in the evenings **رِجَالٌ** men **لَا** not **تُلْهِيهِمْ** diverts them **تِجَارَةٌ** trade **وَلَا**
 nor **بَيْعٌ** sale **عَنْ** from **ذِكْرِ** the remembrance **اللَّهُ** Allah (of) **وَإِقَامِهِ**

nor from) offering الصَّلَاةِ (nor from) giving وَإِنَّ the prayer will be overturned فِيهِ in it alms يَخَافُونَ they fear يَوْمَ a Day الْقُلُوبُ the hearts وَالْأَبْصَارُ ﴿٣٧﴾ and the eyes لِيَجْزِيَهُمْ that may reward اللَّهُ them أَحْسَنَ according to the best مَا (of) what عَمِلُوا they have done وَزَيْدَهُمْ and add even more for them مِنْ of فَضْلِهِ His Grace وَاللَّهُ and Allah بَرُّهُ provides مَنْ to whom يَشَاءُ He wills بِغَيْرِ without حِسَابٍ ﴿٣٨﴾ account (measure)

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَقًّا إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٧﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ، مَوْجٌ مِّنْ فَوْقِهِ، سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكَدُ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا as for those who أَعْمَلُهُمْ their deeds كَسَرَابٍ (are) like a mirage بِقِيعَةٍ in a lowland يَحْسَبُهُ the الظَّمْثَانُ thinks it مَاءً thirsty one (to be) water حَقًّا until إِذَا when جَاءَهُ he comes to لَمْ it not يَجِدْهُ he finds it شَيْئًا anything وَوَجَدَ (to be) and he finds اللَّهَ Allah عِنْدَهُ with him فَوَفَّاهُ Who will pay him حِسَابَهُ his due وَاللَّهُ and Allah سَرِيعُ (is) Swift الْحِسَابِ account ﴿٣٧﴾ أَوْ (in taking) or كَظُلُمَاتٍ is like the darknesses لُجِّيٍّ a sea بَحْرٍ in فِي is like the darknesses يَغْشَاهُ vast deep مَوْجٌ covers it مَوْجٌ on top of it مَوْجٌ a wave مِّنْ فَوْقِهِ on some of it سَحَابٌ ظُلُمَاتٌ darknesses بَعْضُهَا top of it فَوْقَ others بَعْضٍ (of) إِذَا if أَخْرَجَ (a man) stretches out يَكَدُ his hand لَمْ يَكُنْ hardly يَرَاهَا he can see it وَمَنْ and he who لَمْ not يَجْعَلِ Allah made لَهُ for him نُورًا light فَمَا (there is) not لَمْ for him any نُورٍ light ﴿٣٨﴾

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. 40. Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُزَيِّجُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ
رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

أَلَمْ تَرَ do not see أَن that Allah (it is) glorifies يُسَبِّحُ Him
and the السَّمَوَاتِ the heavens (is) in مَنْ whosoever
and the الطَّيْرِ earth and the birds صَفَّتٍ with wings outspread
عَلِمَ knows صَلَاتَهُ his prayer and his glorification تَسْبِيحَهُ
Allah عَلِيمٌ (is) All-Aware بِمَا of what يَفْعَلُونَ ﴿٤١﴾ they do
(of) the heavens السَّمَوَاتِ the sovereignty مُلْكُ to Allah (belongs)
(is) the return الْمَصِيرُ ﴿٤٢﴾ Allah and to وَإِلَى the earth وَالْأَرْضِ
أَلَمْ تَرَ do not see أَن that Allah يُزَيِّجُ drives سَحَابًا clouds
makes them into يَجْعَلُهُمْ then يَزَيِّجُهُمْ then joins بَيْنَهُمْ them together
comes رُكَّامًا a heap of layers فَتَرَى the rain الْوَدْقَ and you see
forth مِنْ from خِلَالِهِ between them وَيُنَزِّلُ and He sends down
hail بَرَدٍ of مِنْ in it فِيهَا from mountains مِنَ the sky السَّمَاءِ
فَيُصِيبُ and strikes بِهِ with it مَنْ whom يَشَاءُ He wills
averts it عَنْ from مَنْ whom يَشَاءُ He wills يَكَادُ nearly سَنَا flash
بَرْقِهِ (of) its lightning يَذْهَبُ takes away بِالْأَبْصَارِ ﴿٤٣﴾ the sight

41. See you not (O Muhammad ﷺ) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification; and Allâh is All-Aware of what they do. 42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all). 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَرْزَلْنَا ءَايَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

يُقَلِّبُ Allah causes to alternate اللَّيْلَ the night وَالنَّهَارَ the day
إِنَّ verily in فِي this لَعِبْرَةً indeed a lesson (is) لِّأُولِي for those
﴿٤٤﴾ insight وَاللَّهُ Allah and خَلَقَ created كُلَّ every
دَابَّةٍ moving living creature مِّن from مَّاءٍ water فَمِنْهُمْ of them
يَمْشِي (there is) who يَمْشِي (walks) عَلَى on بَطْنِهِ his belly وَمِنْهُمْ and
of them مَّن who يَمْشِي walks عَلَى on رِجْلَيْنِ two legs وَمِنْهُمْ and
them مَّن who يَمْشِي walks عَلَى on أَرْبَعٍ four يَخْلُقُ creates اللَّهُ Allah
مَا what يَشَاءُ He wills إِنَّ verily اللَّهُ Allah عَلَى over كُلَّ every
شَيْءٍ thing قَدِيرٌ ﴿٤٥﴾ (is) All-Powerful لَقَدْ indeed أَرْزَلْنَا We have sent
ءَايَاتٍ down Verses مُّبَيِّنَاتٍ clarifying وَاللَّهُ Allah and يَهْدِي guides مَن
يَشَاءُ whom He wills إِلَى to صِرَاطٍ Path مُسْتَقِيمٍ ﴿٤٦﴾ Straight

44. Allâh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. 45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. 46. We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allâh guides whom He wills to the Straight Path.

وَيَقُولُوا ءَامَنَّا بِاللَّهِ وَيَا رَسُولَ اطعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

وَيَقُولُوا ءَامَنَّا we have believed بِاللَّهِ in Allah وَيَا رَسُولَ and they say
اطعْنَا and we obey ثُمَّ then يَتَوَلَّى turn away

when إِذَا (of) the believers الْمُؤْمِنِينَ saying قَوْلَ was only إِنَّمَا
and His Messenger رَسُولِهِ Allah ﷻ to إِلَى they are called دُعُوا
يَحْكُمُ they say يَقُولُوا (is) that أَنْ between them بَيْنَهُمْ to judge
(they) are هُمْ and such وَأُولَئِكَ and obeyed وَأَطَعْنَا We heard
Allah ﷻ obeys يُطِيعُ and whosoever وَمَنْ the successful الْمُفْلِحُونَ ﴿٥٦﴾
and رَسُولُهُ Allah ﷻ and fears وَيَخْشَى and His Messenger
the هُمْ (they) are هُمْ such وَأُولَئِكَ keeps his duty to Him
strong أَيْمَانِهِمْ by Allah ﷻ جَهْدَ and they swear وَأَقْسَمُوا successful
they لَيُخْرِجَنَّ you would order them أَمْرَهُمْ that if لَيْنَ their oaths

(this) obedience طاعة swear تَقْسِمُوا do not لَا say قُل would leave
 what مَعْرُوفَةٌ (is) known إِنَّ verily اللَّهُ Allah خَيْرٌ knows well بِمَا you do تَعْمَلُونَ ﴿٥٢﴾

51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful. 52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى
 الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٢﴾ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
 يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ and obey وَأَطِيعُوا الرَّسُولَ the Messenger
 فَإِنْ but if تَوَلَّوْا you turn away فَإِنَّمَا then only عَلَيْهِ on him (is)
 حُمِّلَ what is placed on him وَعَلَيْكُمْ and on you حُمِّلْتُمْ what is
 you shall be تَهْتَدُوا you obey him تُطِيعُوهُ and if وَإِنْ placed on you
 guided وَمَا not (is) عَلَى on الرَّسُولِ the Messenger إِلَّا except الْبَلَاغُ
 conveying (preach) الْمُبِينُ ﴿٥٢﴾ clear وَعَدَ has promised اللَّهُ Allah
 الَّذِينَ those who ءَامَنُوا believe يَنْكُمْ among you وَعَمِلُوا and do الصَّالِحَاتِ
 righteous deeds لَيَسْتَخْلِفَنَّهُمْ that He will certainly grant them
 in succession الْأَرْضِ the earth كَمَا as اسْتَخْلَفَ He gave
 succession الَّذِينَ to those مِنْ قَبْلِهِمْ before them وَلَيُمَكِّنَنَّ and that He
 establish لَهُمْ for them دِينَهُمُ their religion الَّذِي which
 He has chosen ارْتَضَى لَهُمْ for them وَلَيُبَدِّلَنَّهُمْ and He will surely give
 them in exchange مِنْ بَعْدِ after خَوْفِهِمْ their fear أَمْنًا a safe security
 يَعْبُدُونَنِي they worship Me لَا يُشْرِكُونَ associating not بِي with Me شَيْئًا
 anything وَمَنْ whoever كَفَرَ disbelieved بَعْدَ after ذَلِكَ that
 (they) هُمُ those الْفَاسِقُونَ ﴿٥٣﴾ (are) the disobedient

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَاؤْنَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ ﴿٥٥﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكَ الَّذِينَ مَلَكَتْ أَيْمَانُكَ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكَ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

وَأَقِيمُوا and offer الصَّلَاةَ prayers وَآتُوا and pay الزَّكَاةَ alms وَأَطِيعُوا and obey الرَّسُولَ the Messenger لَعَلَّكُمْ so that you may تُرْحَمُونَ be treated with mercy لَا do not تَحْسَبَنَّ consider الَّذِينَ those who كَفَرُوا disbelieved مُعْجِزِينَ can escape فِي in الْأَرْضِ the land وَمَاؤْنَهُمُ and the worst indeed وَلَيْسَ (is) the Fire النَّارُ their abode يَأْتِيهَا (is) that destination الَّذِينَ O you ءَامَنُوا who لِيَسْتَأْذِنَكَ believe الَّذِينَ those who مَلَكَتْ possess أَيْمَانُكُمْ should ask your permission ثَلَاثَ three مَرَّاتٍ times مِنْ قَبْلِ before صَلَاةِ prayer الْفَجْرِ dawn وَحِينَ and while تَضَعُونَ you put off ثِيَابَكُمْ your مِنَ the noonday الظَّهِيرَةِ and after الْعِشَاءِ (of) Isha (late night) ثَلَاثُ (these) three times عَوْرَاتٍ (are) of privacy لَكُمْ (are) of privacy لَيْسَ there is not عَلَيْكُمْ on you جُنَاحٌ sin بَعْدَهُنَّ afterwards طَوَافُوتٌ to move about عَلَيْكُمْ (attending) عَلَيْكُمْ to you بَعْضُكُمْ some of you عَلَى (over) بَعْضٍ some others كَذَلِكَ thus يُبَيِّنُ makes clear اللَّهُ Allah لَكُمْ to you الْآيَاتِ the Verses وَاللَّهُ and اللَّهُ عَلِيمٌ (is) All-Knowing حَكِيمٌ All-Wise

56. And perform *As-Salât*, and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

وَإِذَا بَلَغَ and when الْأَطْفَالُ the children مِنْكُمُ among you الْحُلُمُ as كَمَا then let them seek permission فَلْيَسْتَأْذِنُوا the age of puberty اسْتَأْذَنَ those who (were) الَّذِينَ sought permission مِنْ قَبْلِهِمْ before them كَذَلِكَ thus يُبَيِّنُ Allah ﷻ makes clear لَكُمْ for you آيَاتِهِ His Verses وَاللَّهُ and Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿٥٩﴾ All-Wise وَالْقَوَاعِدُ from and past child-bearing مِنَ the النِّسَاءِ it is الَّتِي women لَا do not يَرْجُونَ expect نِكَاحًا wed-lock فَلَيْسَ it is عَلَيْهِنَّ they discard يَضَعْنَ that أَنْ sin on them جُنَاحٌ not ثِيَابَهُنَّ their clothes غَيْرَ not مُتَبَرِّجَاتٍ showing بِزِينَةٍ (their) beauty وَأَنْ and that يَسْتَعْفِفْنَ they refrain خَيْرٌ (is) better لَهُنَّ for them وَاللَّهُ and Allah سَمِيعٌ (is) All-Hearer عَلِيمٌ ﴿٦٠﴾ All-Knower

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمِينًا أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

لَيْسَ there is not عَلَى on الْأَعْمَى the blind حَرَجٌ restriction وَلَا nor عَلَى nor restriction حَرَجٌ the lame on الْأَعْرَجِ the sick وَلَا nor restriction حَرَجٌ the sick on أَنْفُسِكُمْ yourselves أَنْ تَأْكُلُوا that you eat from بُيُوتِكُمْ your houses أَوْ or بُيُوتِ houses آبَائِكُمْ (of) your fathers أَوْ or بُيُوتِ houses أُمَّهَاتِكُمْ (of) your mothers أَوْ or بُيُوتِ houses إِخْوَانِكُمْ (of) your brothers أَوْ or بُيُوتِ houses أَخَوَاتِكُمْ (of) your sisters أَوْ or بُيُوتِ houses عَمَّاتِكُمْ (of) your paternal uncles أَوْ or بُيُوتِ houses أَخْوَالِكُمْ (of) your maternal uncles أَوْ or بُيُوتِ houses خَالَاتِكُمْ (of) your maternal aunts أَوْ or بُيُوتِ houses مَا مَلَكَتُمْ what you hold there صَدِيقِكُمْ your friend لَيْسَ there is not عَلَيْكُمْ on you جُنَاحٌ sin أَنْ تَأْكُلُوا that you eat جَمِيعًا all أَشْتَاتًا or أَشْتَاتًا apart فَإِذَا but when دَخَلْتُمْ you enter بُيُوتًا houses فَسَلِّمُوا then greet أَنْفُسِكُمْ yourselves (one another) تَحِيَّةٌ a greeting مِنْ عِنْدِ اللَّهِ from Allah مُبَارَكَةٌ blessed طَيِّبَةٌ good كَذَلِكَ thus يُبَيِّنُ makes clear اللَّهُ Allah لَكُمْ for you الْآيَاتِ the Signs لَعَلَّكُمْ so that you تَعْقِلُونَ ﴿٦١﴾ may understand

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you

enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

إِنَّمَا only الْمُؤْمِنُونَ the true believers الَّذِينَ (are) those who ءَامَنُوا believed in Allah بِاللَّهِ and His Messenger وَرَسُولِهِ and when وَإِذَا they are مَعَهُ with him عَلَىٰ on أَمْرٍ a matter جَامِعٍ collective لَّمْ not يَذْهَبُوا they go حَتَّىٰ until يَسْتَأْذِنُوهُ they have asked his permission those الَّذِينَ verily those who يَسْتَأْذِنُونَكَ ask your permission أُولَٰئِكَ those (are) الَّذِينَ they who يُؤْمِنُونَ believe بِاللَّهِ in Allah and His وَرَسُولِهِ Messenger فَإِذَا so if أَسْتَأْذَنُوكَ they ask your permission لِبَعْضِ for some شَأْنِهِمْ affairs of theirs فَأَذِنَ give permission لِمَن to whom شِئْتَ you wish مِنْهُمْ of them وَاسْتَغْفَرَ and ask forgiveness لَهُمُ and ask forgiveness اللَّهُ truly Allah غَفُورٌ (is) Oft-Forgiving رَّحِيمٌ Most Merciful ﴿٦٢﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذٍ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

لَا not تَجْعَلُوا make دُعَاءَ calling الرَّسُولِ (of) the Messenger بَيْنَكُمْ as calling كَدُعَاءِ among you بَعْضِكُمْ some of you بَعْضًا others قَدْ truly يَعْلَمُ knows اللَّهُ Allah الَّذِينَ those who يَتَسَلَّلُونَ slip away

those **الَّذِينَ** and let beware **فَلْيَحْذَرِ** under shelter **لِوَادِئِ** of you **مِنْكُمْ** who **يُخَالِفُونَ** oppose **عَنْ أَمْرِهِ** his commandment **أَنْ** lest **تُصِيبَهُمْ** befall them **أَوْ** or **يُصِيبَهُمْ** an affliction **فِتْنَةٍ** should befall them to **عَذَابٍ** a torment **أَلِيمٍ** painful **إِلَّا** behold **إِنَّكَ** certainly **لِلَّهِ** Allah (belongs) **مَا** all that **فِي** (is) in **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **قَدْ** surely **يَعْلَمُ** He knows **مَا** what **أَنْتُمْ** you **عَلَيْهِ** they will **يُرْجَعُونَ** and the Day (when) **وَيَوْمَ** (are) on it (condition) then He will inform them **فَيُنَبِّئُهُمْ** to Him **إِلَيْهِ** be brought back thing **عَمِلُوا** of what they did **وَاللَّهُ** Allah **يَكُنْ** of every **شَيْءٍ** thing **عَلِيمٌ** All-Knower

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them. 64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

the criterion **الْفُرْقَانَ** sent down **نَزَّلَ** Who **الَّذِي** Blessed is He **تَبَارَكَ** on/to **عَبْدِهِ** His slave **لِيَكُونَ** that he may be **لِلْعَالَمِينَ** to the worlds **نَذِيرًا** a warner **الَّذِي** He Who **لَهُ** to Him (belongs) **مُلْكُ** the dominion **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَلَمْ** and not **يَكُنْ** He has **شَرِيكٌ** a partner **فِي** in **الْمُلْكِ** the dominion **وَخَلَقَ** and He

and has measured it **فَقَدَرَهُ** thing **شَيْءٍ** every **كُلِّ** has created
yet they **وَاتَّخَذُوا** exactly according to its due measurement **تَقْدِيرًا**
they **يَخْلُقُونَ** not **لَا** gods **إِلَهَةً** besides Him **مِنْ دُونِهِ** have taken
and **وَلَا** are created **يُخْلَقُونَ** but they **وَهُمْ** anything **شَيْئًا** create
يَمْلِكُونَ neither **لِأَنْفُسِهِمْ** they possess **ضَرًّا** hurt **وَلَا**
nor **نَفْعًا** benefit **وَلَا** nor **يَمْلِكُونَ** they possess **مَوْتًا** death **وَلَا**
حَيَاةً life **وَلَا** nor **يُثْبِتُونَ** (able to) raising the dead **تُثْبِتُونَ**

Sûrat Al-Furqân

(The Criterion) XXV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the 'ālamīn. 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿١﴾ وَقَالُوا
أَسْطِيزُ الْأَوَّلِينَ أَمِ كَتَبَهَا فِيهِ تُمْنٌ عَلَيْهِ بُكْرَةٌ وَأَصِيلًا ﴿٢﴾ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
السَّمَوَاتِ وَالْأَرْضِ إِنَّكُمْ كَانُمْرًا رَجِيمًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا those who **الَّذِينَ** and say **وَقَالَ** nothing **إِنْ** disbelieve **كَفَرُوا** this (is) **إِلَّا**
but **إِفْكُ** a lie **افْتَرَاهُ** he invented it **وَأَعَانَهُ** and helped **عَلَيْهِ** him
at it **قَوْمٌ** people **آخَرُونَ** other **فَقَدْ** in fact **جَاءُوا** they **ظُلْمًا** have produced
a wrong (thing) **وَزُورًا** a lie **﴿١﴾** and **وَقَالُوا** which he **أَمِ كَتَبَهَا**
(of) the ancients **السَّمَوَاتِ** tales **أَسْطِيزُ** they say **فِيهِ** has written down
and they **تُمْنٌ** are dictated **عَلَيْهِ** to him **بُكْرَةٌ** morning **وَأَصِيلًا**
and afternoon **﴿٢﴾** قُلْ say **أَنْزَلَهُ** has sent it **الَّذِي** He Who **يَعْلَمُ** knows
the secret **السَّمَوَاتِ** of (in) **﴿٣﴾** He is **كَانَ** truly **إِنَّكُمْ** and the earth **وَالْأَرْضِ**
Most Merciful **رَجِيمًا** Oft-Forgiving

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾
 أَوْ يُنْفَخَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
 مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ this why does مَالٍ and they say يَأْكُلُ Messenger eat
 الطَّعَامَ food وَيَمْشِي and walk about فِي in الْأَسْوَاقِ the markets
 لَوْلَا why not أُنْزِلَ is sent down إِلَيْهِ to him مَلَكٌ an angel فَيَكُونُ
 (why) is (not) يُنْفَخَ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُ to be
 granted إِلَيْهِ to him كَنْزٌ a treasure أَوْ or تَكُونُ (why) is (not) لَهُ
 جَنَّةٌ for him يَأْكُلُ a garden مِنْهَا he may eat وَقَالَ where of
 and say الظَّالِمُونَ the wrong-doers إِنْ not تَتَّبِعُونَ you follow إِلَّا
 but رَجُلًا a man مَسْحُورًا ﴿٨﴾ bewitched أَنْظِرْ see كَيْفَ how ضَرَبُوا
 they coin لَكَ for you الْأَمْثَلَ similitudes فَضَلُّوا so they have gone
 astray فَلَا and not يَسْتَطِيعُونَ they can (find) سَبِيلًا ﴿٩﴾ a (Right) Path

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَوْهُم مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أَلْقَا
 مِنْهَا مَكَانًا ضَيِّقًا مُّقْرِنِينَ دَعَوْا هُنَا لَكَ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

تَبَارَكَ He wishes if Who blessed is He
 assign (for) you better than that gardens
 flowing from beneath them under them rivers and He will
 assign (for) you palaces ^{١٠} قُصُورًا nay they deny
 the Hour and We have prepared the Hour for those who
 deny the Hour ^{١١} سَعِيرًا a flaming Fire when
 it sees them from a place ^{١٢} رَاقٍ far they will hear
 its raging and roaring ^{١٣} وَرَوَّاحًا and when they will
 be thrown thereof into a place ^{١٤} ضَيِّقًا narrow
 chained together they will call ^{١٥} هُنَالِكَ therein
 destruction لَا not ^{١٦} تَدْعُوا you call today ^{١٧} ثُبُورًا (for)
 destruction ^{١٨} وَاحِدًا one ^{١٩} وَادْعُوا but call ^{٢٠} ثُبُورًا (for)
 many ^{٢١} كَثِيرًا

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ^{١٠} كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ^{١١} لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ^{١٢} كَذَلِكَ عَلَى رَبِّكَ وَعْدًا مَسْتَوْلاً ^{١٣} وَيَوْمَ يَخْشَرُهُمْ ^{١٤} وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ^{١٥}

قُلْ أَذَلِكَ say أَذَلِكَ is that خَيْرٌ better أَمْ or جَنَّةُ Paradise (of)
 the Eternity الَّتِي which وُعِدَ have been promised الْمُتَّقُونَ the pious
 people كَانَتْ it will be لَهُمْ for them جَزَاءً as a reward وَمَصِيرًا ^{١٠}
 and as a final destination لَهُمْ for them فِيهَا (will be) مَا
 they desire خَالِدِينَ they will abide eternally يَشَاءُونَ all that
 that is كَذَلِكَ عَلَى upon رَبِّكَ your Lord وَعْدًا a promise مَسْتَوْلاً ^{١١} that

He will **يَحْشُرُهُمْ** and on the Day (when) **وَيَوْمَ** must be fulfilled
 they worship **يَعْبُدُونَ** and that which **وَمَا** gather them
 who **اللَّهُ** besides Allah **فَيَقُولُ** so He will say **أَأَنْتُمْ** was it you
 went **عِبَادِي** My slaves **هَؤُلَاءِ** these **أَمْ** or **هُمْ** they **ضَلُّوا**
 the (Right) Path **السَّبِيلَ** astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
 وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ
 نَذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ
 فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

قَالُوا سُبْحَنَكَ they will say **مَا** it not **كَانَ** was
 proper **لَنَا** for us **أَنْ** to **نَتَّخِذَ** take **مِنْ دُونِكَ** besides You
 any **أَوْلِيَاءَ** protectors **وَلَكِنْ** but **مَتَّعْتَهُمْ** you gave them comfort
 and their fathers **هُمْ** **وَأَبَاءَهُمْ** **حَتَّى** till **نَسُوا** they forgot **الذِّكْرَ** the
 remembrance **وَكَانُوا** became **قَوْمًا** a people **بُورًا** lost **فَقَدْ** so verily
 they deny you **كَذَّبُوكُمْ** **بِمَا** regarding what **تَقُولُونَ** you say **فَمَا**
 so not **تَسْتَطِيعُونَ** you can **صَرْفًا** avert **وَلَا** nor **نَصْرًا** (get) help **وَمَنْ**
 and whoever **يَظْلِمِ** does wrong **مِنْكُمْ** among you **نَذِقْهُ** We shall
 make him taste **عَذَابًا** a torment **كَبِيرًا** great **وَمَا** and not **أَرْسَلْنَا**
 We sent **قَبْلَكَ** before you **مِنْ** any **الْمُرْسَلِينَ** (of) the Messengers
 but **إِنَّهُمْ** verily they **لَيَأْكُلُونَ** they ate **الطَّعَامَ** food **وَيَمْشُونَ**
 and walked **فِي** in **الْأَسْوَاقِ** the markets **وَجَعَلْنَا** and We have made

بَعْضَكُمْ some of you لِبَعْضٍ for others فِتْنَةً as a trial أَنْصِرُوكُمْ will
 وَكَانَ you have patience رَبُّكَ and is your Lord بَصِيرًا Ever
 All-seer

18. They will say: "Glorified be You! It was not for us to take any *Auliya*' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. 19. Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُنْزِلْ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرِ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيرًا ﴾ (٢١) يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٢﴾ وَقَدْ مَنَّآ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا expect not those who الَّذِينَ and said to us اُنْزِلْ why not اُنْزِلْ a meeting with Us to us عَلَيْنَا are sent down اُنْزِلْ the angels الْمَلَائِكَةُ or نَرِ we see رَبَّنَا our Lord لَقَدْ indeed اسْتَكْبَرُوا they think arrogantly فِي of أَنْفُسِهِمْ themselves وَعَتَوْا and عُتُوًا are scornful (with) pride كَبِيرًا ﴿٢١﴾ great يَوْمَ on the Day يَرَوْنَ glad tidings (will بُشْرَى no لَا the angels الْمَلَائِكَةُ they will see and they يَوْمَئِذٍ that day لِلْمُجْرِمِينَ for the criminals وَيَقُولُونَ (all glad tidings) are forbidden (for you) حِجْرًا will say (the angels) مَحْجُورًا ﴿٢٢﴾ strictly وَقَدْ مَنَّآ and We shall turn إِلَى to مَا whatever عَمِلُوا We shall make it (them) فَجَعَلْنَاهُ deeds (from) عَمَلٍ they did هَبَاءً scattered ﴿٢٣﴾ as floating particles of dust مَنْثُورًا ﴿٢٣﴾

21. And those who expect not a Meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you." 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَيُنْزِلُ الْمَلَائِكَةُ نَزِيرًا ﴿٢٥﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

أَصْحَابُ الْجَنَّةِ the dwellers (of) Paradise يَوْمَئِذٍ on that Day خَيْرٌ (will have) the best مُسْتَقَرًّا and the fairest وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ (of) places for repose وَيَوْمَ (remember) the Day (when) تَشَقَّقُ and shall be rent asunder السَّمَاءُ the heaven بِالْغَمَمِ with clouds وَيُنْزِلُ and الْمَلَائِكَةُ will be sent down نَزِيرًا ﴿٢٥﴾ with a grand

(will be) الْحَقُّ on that Day يَوْمَئِذٍ the sovereignty الْمُلْكُ descending and it will وَكَانَ belonging to the Most Gracious الرَّحْمَنُ the truth be يَوْمًا a day عَلَى for الْكَافِرِينَ the disbelievers عَسِيرًا ﴿٢٦﴾ hard وَيَوْمَ the الظَّالِمُ will bite يَعْضُّ and (remember) the Day (when) oh! يَنْتَبِيهِ he will say يَقُولُ his hands يَدَيْهِ on عَلَى wrong-doer the Messenger الرَّسُولُ with مَعَ I had taken أَتَّخَذْتُ would that a path سَبِيلًا ﴿٢٧﴾

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. 27. And (remember) the Day when the *Zâlim* will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَنْتَبِيهِ لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

يَنْتَبِيهِ Ah! Woe to me لَيْتَنِي I take أَتَّخِذْ did not لَمْ would that فَلَانًا so-and-so خَلِيلًا ﴿٢٨﴾ as a friend لَقَدْ indeed أَضَلَّنِي he led me astray عَنِ from الذِّكْرِ (Quran) the Reminder بَعْدَ after إِذْ (when) جَاءَنِي it to man الشَّيْطَانُ Satan and is ever وَكَانَ had come to me the الرَّسُولُ and will say وَقَالَ deserter in the hour of need خَذُولًا ﴿٢٩﴾ Messenger يَرْبِّ O my Lord! إِنَّ قَوْمِي my people اتَّخَذُوا took هَذَا this الْقُرْآنَ Quran مَهْجُورًا ﴿٣٠﴾ as deserted وَكَذَلِكَ and thus جَعَلْنَا among an enemy عَدُوًّا for every نَبِيٍّ Prophet We made الْمُجْرِمِينَ the criminals وَكَفَى and sufficient is بِرَبِّكَ your Lord هَادِيًا and Helper وَنَصِيرًا ﴿٣١﴾ as a Guide

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân. 31. Thus have We made for every Prophet an enemy among the *Mujrimûn*. But Sufficient is your Lord as a Guide and Helper.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۖ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٢﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٣﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and say وَقَالَ why not لَوْلَا disbelieve كَفَرُوا those who and say وَقَالَ why not لَوْلَا disbelieve كَفَرُوا those who and say
 عَلَيْهِ is revealed (sent down) to him عَلَيْهِ is revealed (sent down) to him عَلَيْهِ is revealed (sent down) to him
 كَذَلِكَ thus لِنُثَبِّتَ at once كَذَلِكَ thus لِنُثَبِّتَ at once كَذَلِكَ thus لِنُثَبِّتَ at once
 فُؤَادَكَ your heart وَرَتَّلْنَاهُ and We have recited it وَرَتَّلْنَاهُ and We have recited it
 وَلَا and not يَأْتُونَكَ they do bring to you يَأْتُونَكَ they do bring to you يَأْتُونَكَ they do bring to you
 إِلَّا but جِئْنَاكَ We bring to you جِئْنَاكَ We bring to you جِئْنَاكَ We bring to you
 وَأَحْسَنَ the truth وَأَحْسَنَ the truth وَأَحْسَنَ the truth
 تَفْسِيرًا ﴿٣٢﴾ explanation الَّذِينَ explanation تَفْسِيرًا ﴿٣٢﴾ explanation الَّذِينَ explanation
 يُحْشَرُونَ those who يُحْشَرُونَ those who يُحْشَرُونَ those who
 إِلَىٰ to جَهَنَّمَ Hell إِلَىٰ to جَهَنَّمَ Hell إِلَىٰ to جَهَنَّمَ Hell
 أُولَٰئِكَ such أُولَٰئِكَ such أُولَٰئِكَ such
 and most astray from وَأَضَلُّ in a state وَأَضَلُّ in a state وَأَضَلُّ in a state
 evil مَّكَانًا evil مَّكَانًا evil مَّكَانًا evil
 (will be) شَرٌّ (will be) شَرٌّ (will be) شَرٌّ
 سَبِيلًا ﴿٣٣﴾ the (Straight) Path سَبِيلًا ﴿٣٣﴾ the (Straight) Path سَبِيلًا ﴿٣٣﴾ the (Straight) Path

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. 33. And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٤﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِعَايَتِنَا فَدَمْزَلْنَهُمْ نَدِيمًا ﴿٣٥﴾ وَقَوْمُ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٦﴾

وَلَقَدْ and indeed مَاتِنَا We gave موسى Moses the Scripture الْكِتَابَ the Scripture
وَجَعَلْنَا and (We) placed مَعَهُ with him أَخَاهُ his brother هَارُونَ
وَزِيرًا ﴿٣٥﴾ Aaron as a helper (minister) فَقُلْنَا and We said أَذْهَبَا go
إِلَى you both to الْقَوْمِ the people الَّذِينَ who كَذَّبُوا have denied
بِآيَاتِنَا Our Verses فَدَمَرْنَاهُمْ then We destroyed them تَدْمِيرًا ﴿٣٦﴾ with
وَقَوْمَ utter destruction نُوحٍ and the people (of) نُوْحٍ Noah لَمَّا when
كَذَّبُوا they denied الرُّسُلَ the Messengers أَغْرَقْنَاهُمْ We drowned
وَجَعَلْنَاهُمْ them وَجَعَلْنَاهُمْ as a مَآبَةٍ for mankind
وَأَعْتَدْنَا sign and We have prepared لِلظَّالِمِينَ for the wrong-doers
عَذَابًا painful أَلِيمًا ﴿٣٧﴾ torment

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. 37. And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn*.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَاهُ لِهَ الْأَمْثَلِ وَكُلًّا تَبَرْنَا تَنْبِيرًا ﴿٣٩﴾
وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرَ السَّوْءِ أَفَلَمْ يَكُونُوا يَكُونُونَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا
رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

وَعَادًا and Ad وَثَمُودًا and Thamud وَأَصْحَابَ الرَّسِّ and the dwellers (of)
Ar-Rass وَقُرُونًا and generations بَيْنَ in between ذَلِكَ (those)
كَثِيرًا ﴿٣٨﴾ many وَكُلًّا and each of them ضَرَبْنَاهُ We put forward
لِهَ the أَمْثَلِ examples وَكُلًّا and each تَبَرْنَا We brought to ruin
تَنْبِيرًا ﴿٣٩﴾ destruction وَلَقَدْ and indeed أَتَوْا and they have passed
عَلَى the town (of Lot) الَّتِي on which أَمْطَرْنَا was rained مَطَرُ
السَّوْءِ the evil أَفَلَمْ are not يَكُونُوا they are (able) يَكُونُونَهَا to see it
بَلْ nay, but كَانُوا they used لَا not يَرْجُونَ to expect نُشُورًا ﴿٤٠﴾ any
وَإِذَا resurrection and when رَأَوْكَ they see you إِن يَتَّخِذُونَكَ
أَهَذَا is this the one الَّذِي whom بَعَثَ Allah has sent رَسُولًا ﴿٤١﴾ as a Messenger

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنَّ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿١٢﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿١٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿١٤﴾

إِنْ كَادَ لَيُضِلَّنَا He would have nearly misled us from ءَالِهَتِنَا our gods لَوْلَا had it not been أَنَّ that صَبَرْنَا we were patient and عَلَيْهَا constant in their (worship) وَسَوْفَ يَعْلَمُونَ and they will know حَيْثُ when يَرَوْنَ they see الْعَذَابَ the torment مَنْ the who it is that أَضَلُّ who (is) most astray سَبِيلًا ﴿١٢﴾ (from) the (Right) Path أَرَأَيْتَ have you seen مَنْ who has taken إِلَهُهُ his god هَوَاهُ as his own أَفَأَنْتَ desire would you then تَكُونُ be عَلَيْهِ over him وَكِيلًا ﴿١٣﴾ a watcher/disposer of affairs أَمْ do you think تَحْسَبُ or أَنَّ that أَكْثَرَهُمْ most of them يَسْمَعُونَ hear أَوْ or يَعْقِلُونَ understand إِنْ they are not هُمْ they (are) إِلَّا but كَالْأَنْعَامِ like cattle بَلْ nay هُمْ they are أَضَلُّ farther astray سَبِيلًا ﴿١٤﴾ (from) the Path

42. "He would have nearly misled us from our *alihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! 43. Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakîl* over him? 44. Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿١٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿١٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿١٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ بَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿١٨﴾

أَلَمْ do you not تَرَ see إِلَى (to) رَبِّكَ Your Lord كَيْفَ how مَدَّ
 He spread الظِّلَّ the shadow وَلَوْ and if شَاءَ He willed لَجَعَلَهُ He
 could have made it سَاكِئًا still ثُمَّ then جَعَلْنَا We have made
 the sun عَلَيْهِ over it ذِيلًا ﴿١٥﴾ a guide ثُمَّ then قَبَضْنَاهُ We withdraw
 it إِلَيْنَا to Us قَبْضًا a withdrawal يَسِيرًا ﴿١٦﴾ gradual وَهُوَ He is
 the night لِبَاسًا a covering لِّلَّذِي who جَعَلَ makes لَكُمْ لَكُمْ
 and the sleep سُبَاتًا as a repose وَجَعَلَ and makes النَّهَارَ the
 day نُشُورًا ﴿١٧﴾ getting up (like resurrection) وَهُوَ He is and it is
 Who أَرْسَلَ sends الرِّيحَ the winds بُشْرًا as heralds of glad tidings
 before رَحْمَتِهِ His Mercy وَأَنْزَلْنَا and We send down مِنْ
 from السَّمَاءِ the sky مَاءً water طَهُورًا ﴿١٨﴾ pure

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. 46. Then We withdraw it to Us — a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِنُخْصِيَ بِهِ بَلَدَةً مِّنَّا وَنُشْفِيَهُم مِّمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيَّ كَثِيرًا ﴿١٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ
 النَّاسِ إِلَّا كُفُورًا ﴿٢٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٢١﴾ فَلَا تَطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ
 جِهَادًا كَبِيرًا ﴿٢٢﴾

لِنُخْصِيَ that We may give life بِهِ (to) a land (town) بَلَدَةً thereby
 dead مِّنَّا and We give to drink وَنُشْفِيَهُم thereof خَلَقْنَا
 أَنْعَمًا have created cattle وَأَنْاسِيَّ and men كَثِيرًا ﴿١٩﴾ many وَلَقَدْ
 indeed صَرَّفْنَاهُ We have distributed it بَيْنَهُمْ amongst them لِيَذَكَّرُوا
 (the Grace of Allah) but refuse فَأَبَى order that they may remember
 (or deny) أَكْثَرُ most النَّاسِ people إِلَّا except كُفُورًا ﴿٢٠﴾
 We would have raised لَبَعَثْنَا We willed شِئْنَا and had وَلَوْ disbelief
 in كُلِّ قَرْيَةٍ every town نَذِيرًا ﴿٢١﴾ a warner فَلَا so, not تَطِيعُ obey
 الْكَافِرِينَ the disbelievers وَجَاهِدْهُمْ (but) strive against them بِهِ
 with it جِهَادًا كَبِيرًا ﴿٢٢﴾ utmost

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾ ﴿٥٧﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُمْ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٨﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٩﴾

﴿وَهُوَ الَّذِي﴾ and it is He Who مَرَجَ (merge) the الْبَحْرَيْنِ (two seas) هَذَا (this) one عَذْبٌ (is) palatable فُرَاتٌ (and) sweet وَهَذَا (and) this (one) مِلْحٌ (is) salt أُجَاجٌ (and) bitter وَجَعَلَ (and) He has set بَرْزَخًا (a barrier) وَحِجْرًا (partition) مَحْجُورًا ﴿٥٧﴾ and suppressed وَهُوَ (and) it is He Who خَلَقَ (created) مِنَ الْمَاءِ (from) بَشَرًا (man) فَجَعَلَهُمْ (and) has appointed for him نَسَبًا (kindred by blood) وَصِهْرًا (kindred by marriage) وَكَانَ (and) is ever رَبُّكَ (Your Lord) قَدِيرًا ﴿٥٨﴾ All-Powerful وَيَعْبُدُونَ (and) they worship مِن دُونِ اللَّهِ (besides Allah) مَا لَا يَنْفَعُهُمْ (that which can neither benefit (profit) them nor يَضُرُّهُمْ (harm them) وَكَانَ (and) is الْكَافِرُ (the disbeliever) عَلَىٰ (against) رَبِّهِ (his Lord) ظَهِيرًا ﴿٥٩﴾ a helper

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا مِن شَاءِ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ يَتُوبُ عِبَادِهِ خَيْرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِرَبِّهِ خَيْرًا ﴿٥٩﴾

as a bearer of **مُبَشِّرًا** but **إِلَّا** We have sent you **أَرْسَلْنَاكَ** and not **وَمَا**
 I ask of **أَسْأَلُكُمْ** not **مَا** say **قُلْ** and a warner **وَنَذِيرًا** glad tidings
 whosoever **مَنْ** save that **إِلَّا** reward **أَجْرٍ** any **مِنْ** for this **عَلَيْهِ** you
 a Path **سَبِيلًا** His Lord **رَبِّهِ** to **إِنِّي** take **يَتَّخِذْ** to **أَنْ** wills **شَاءَ**
وَتَوَكَّلْ the Ever living One **الْحَيِّ** in **عَلَى** and put your trust
 Who **لَا** not **يَمُوتُ** dies **وَسَبِّحْ** and glorify **بِحَمْدِهِ** His Praise **وَكَفَى**
 (of) His **بِهِ** regarding the sins **بِذُنُوبٍ** and Sufficient is He
 slaves **خَبِيرًا** as All-Knower **الَّذِي** Who **خَلَقَ** created **السَّمَوَاتِ**
 (is) between **بَيْنَهُمَا** and all that **وَمَا** and the earth **وَالْأَرْضِ** heavens
 over **عَلَى** He rose **أَسْتَوَى** then **ثُمَّ** days **أَيَّامٍ** six **سِتَّةَ** in **فِي** them
 Him **الْعَرْشِ** the Throne **الرَّحْمَنِ** the Most Gracious **فَسْأَلْ** ask **بِهِ** so
 as (He is) the All-Knower **خَبِيرًا**

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this, save that whosoever wills, may take a Path to his Lord. 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَاجُ لِمَا نَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ نَبَارَكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا to them **لَهُمْ** it is said **قِيلَ** and when **وَلَمَّا**
 and what is **وَمَا** they say **قَالُوا** to the Most Gracious **لِلرَّحْمَنِ** yourselves
 shall we fall down in prostration **أَنْسَاجُ** the Most Gracious **الرَّحْمَنُ**
 and it increases in them **وَزَادَهُمْ** you command us **نَأْمُرُنَا** to that which
نُفُورًا ﴿٦٠﴾ aversion **نَبَارَكُ** blessed is He **الَّذِي** Who **جَعَلَ** has placed **فِي**
 therein **فِيهَا** and has placed **وَجَعَلَ** big stars **بُرُوجًا** the heaven **السَّمَاءِ** in
سِرَاجًا a great lamp **وَقَمَرًا** and a moon **مُنِيرًا** ﴿٦١﴾ giving light **وَهُوَ**

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment.” 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ with Allah إِلَهًا another god وَلَا nor يَقْتُلُونَ they kill النَّفْسَ the soul الَّتِي which حَرَّمَ Allah has forbidden إِلَّا except بِالْحَقِّ for just cause وَلَا nor يَزْنُونَ commit illegal sexual intercourse وَمَنْ and whoever يَفْعَلْ does ذَلِكَ this يَلْقَ shall receive أَثَامًا the punishment يُضَاعَفْ the punishment لَهُ will be doubled (to) him لَ for (to) him الْعَذَابُ the torment يَوْمَ (on the) Day الْقِيَمَةِ (of) Resurrection وَيَخْلُدْ and he will abide فِيهِ therein مُهَانًا in disgrace ﴿٦٩﴾ إِلَّا except مَنْ those who تَابَ repent وَآمَنَ and believe وَعَمِلَ and do عَمَلًا deed صَالِحًا righteous فَأُولَٰئِكَ for those يُبَدِّلُ Allah will change سَيِّئَاتِهِمْ their sins حَسَنَاتٍ into good deeds وَكَانَ Allah and is غَفُورًا Oft-Forgiving رَحِيمًا Most Merciful ﴿٧٠﴾

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُنْفِقِينَ إِمَامًا ﴿٧٤﴾

وَمَنْ repents تَابَ and whosoever وَعَمِلَ and does صَالِحًا righteous يَتُوبُ then verily he فَإِنَّهُ good deeds إِلَى Allah to

do not لَا and those who وَالَّذِينَ (with true) repentance مَتَابًا ﴿٧١﴾
 they pass مَرُّوا and if وَإِذَا (to) falsehood الْزُورَ bear witness يَشْهَدُونَ
 with بِاللَّغْوِ they pass by مَرُّوا by some evil play or evil talk كَرَامًا ﴿٧٢﴾
 they are reminded ذُكِّرُوا when إِذَا and those who وَالَّذِينَ dignity
 بِآيَاتِ (of) Verses رَبِّهِمْ (of) their Lord لَنْ not لَا يَخْرُوا they fall عَلَيْهِمَا
 أَوْصًا deaf صُمًّا and blind وَغَمًّا ﴿٧٣﴾ وَالَّذِينَ and those who يَقُولُونَ
 our رَبَّنَا say Our Lord! هَبْ bestow لَنَا on us مِنْ from أَرْزُقْنَا
 (of) our eyes أَقْصِبْ comfort قُرَّةَ and our off spring وَذُرِّيَّتِنَا wives
 وَأَجْعَلْنَا leaders إِمَامًا ﴿٧٤﴾ for the pious الْمُتَّقِينَ and make us

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the *Ayât* of their Lord, fall not deaf and blind thereat. 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious)."

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسُنَتْ
 مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

أُولَئِكَ those يُجْزَوْنَ will be rewarded الْغُرْفَةَ with the highest
 they shall be صَبَرُوا because بِمَا room they kept patience وَيُلَقَّوْنَ
 and word of peace وَسَلَامًا greetings تَحِيَّةً therein فِيهَا met with
 as an خَالِدِينَ abiding فِيهَا therein حَسُنَتْ it is excellent مُسْتَقَرًّا
 pays يَعْبَأُ not مَا say قُلْ and a place to dwell وَمُقَامًا ﴿٧٦﴾
 attention يَكُرُّ to you رَبِّي My Lord لَوْلَا had there not been دُعَاؤُكُمْ
 you have denied كَذَّبْتُمْ but indeed فَقَدْ your invocation (to Him)
 necessary لَزَامًا ﴿٧٧﴾ so (torment) will be فَسَوْفَ يَكُونُ

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّر ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَنِيعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدِّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

طسّر ﴿١﴾ Ta-Sin-Mim تِلْكَ (are) these آيَاتُ the Verses الْكِتَابِ the (of) the Book الْمُبِينِ ﴿٢﴾ manifest لَعَلَّكَ you بَنِيعٌ it may be (that) you kill نَفْسَكَ yourself أَلَّا they do not يَكُونُوا become مُؤْمِنِينَ ﴿٣﴾ believers if نَشَأْ We will نُزِّلْ We could send down عَلَيْهِمْ to them from السَّمَاءِ the heaven آيَةً a sign فَظَلَّتْ so would bend أَعْنَاقُهُمْ their necks لَهَا to it خَاضِعِينَ ﴿٤﴾ in humility وَمَا and not يَأْتِيهِمْ comes to them any ذِكْرٍ Reminder مِنَ the Most Gracious الرَّحْمَنِ مُحَدِّثٍ recent revelation إِلَّا but كَانُوا they were عَنْهُ from it مُعْرِضِينَ ﴿٥﴾ turning away فَقَدْ so they كَذَّبُوا have denied فَسَيَأْتِيهِمْ then will come أَنْبَاءُ to them the news مَا (of) what كَانُوا they were بِهِ (with it) يَسْتَهْزِءُونَ ﴿٦﴾ mocking

Sûrat Ash-Shu'arâ'

(The Poets) XXVI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Tâ-Sîn-Mîm. 2. These are the Verses of the manifest Book. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. 6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَلْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ لَا يَسْقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَبْدُلُوا لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ﴿١٣﴾

how much **كَمْ** the earth **الْأَرْضِ** (to) **إِلَى** they observe **يَرَوْنَ** do not **أَوَلَمْ**
 pair **نَجْعَ** every **كُلِّ** of **مِنْ** therein **فِيهَا** We caused to grow **أَنْبَتْنَا**
 and not **وَمَا** (is) a sign **لَايَةً** this **ذَلِكَ** in **فِي** verily **إِنَّ** good **كَبِيرٍ** ﴿٧﴾
كَانَ are **أَكْثَرُهُمْ** most of them **مُؤْمِنِينَ** ﴿٨﴾ believers **وَإِنَّ** and verily **رَبَّكَ**
 the **الرَّحِيمَ** ﴿٩﴾ the All-Mighty **الْعَزِيزُ** He is truly **لَهُوَ** your Lord
 your **رَبَّكَ** called **نَادَى** and (remember) when **وَإِذْ** Most-Merciful
 Lord **مُوسَى** Moses **أَنْ** that **أَنْتَ** (to) you go **الْقَوْمَ** the people **الظَّالِمِينَ** ﴿١٠﴾
 will **أَلَا** (of) Pharaoh **فِرْعَوْنَ** the people **قَوْمَ** (who are) wrong-doers
 verily **إِنِّي** My Lord **رَبِّ** he said **قَالَ** fear (Allah) **يَنْقُوتُونَ** ﴿١١﴾ they not
 and straitens **وَيَضِيقُ** they will deny me **يَكْذِبُونَ** ﴿١٢﴾ that **أَنْ** I fear **أَخَافُ**
 my tongue **لِسَانِي** expresses well **بَطَلِقُ** and not **وَلَا** my breast **صَدْرِي**
فَأَرْسِلْ so send **إِلَى** for **هَارُونَ** ﴿١٣﴾ Aaron

7. Do they not observe the earth how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. 9. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) 11. "The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will belie me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١١﴾ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٢﴾ فَأَتَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٣﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٤﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٥﴾

وَهُمْ and they have **عَلَى** a charge of crime **ذَنْبٌ** against me **فَأَخَافُ**
 and I fear **أَنْ** that **يَقْتُلُونِ** ﴿١١﴾ they will kill me **قَالَ** (Allah) said **كَلَّا**
 verily We shall **إِنَّا** with Our Signs **بِآيَاتِنَا** go you both **فَاذْهَبَا** nay
 and go both of you (to) **فَأْتَا** listening **مُسْتَمِعُونَ** ﴿١٢﴾ (be) with you **مَعَكُمْ**
فِرْعَوْنَ Pharaoh **قُولَا** and say **إِنَّا** we are **رَسُولُ** the Messengers **رَبِّ**
 (of) Lord **الْعَالَمِينَ** ﴿١٣﴾ (of) the worlds **أَنْ** (that) so **أَرْسِلْ** send **مَعَنَا** (to)
 (Pharaoh) said **قَالَ** (of) Israel **إِسْرَءِيلَ** ﴿١٤﴾ the Children **بَنِي** go) with us
 as a child **وَلِيدًا** among us **فِينَا** bring you up **نُرَبِّكَ** did we not **أَلَمْ**
وَلَبِثْتَ and you stayed **فِينَا** with us **مِنْ** of **عُمُرِكَ** your life **سِنِينَ** ﴿١٥﴾
 many years

14. "And they have a charge of crime against me, and I fear they will kill me." 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Âlamîn, 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَلْتَ فَعَلْتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

وَفَعَلْتَ and you did فَعَلْتَكَ your deed الَّتِي which فَعَلْتَ you did وَأَنْتَ (Moses) قَالَ the ingrates الْكَافِرِينَ (one) of مِنْ and you (were) قَالَ فَعَلْتُهَا I did it إِذَا then وَأَنَا when I (was) مِنَ from/of الضَّالِّينَ ﴿٢٠﴾ I فَرَرْتُ the misguided مِنْكُمْ so I fled فَفَرَرْتُ the misguided right حُكْمًا my Lord رَبِّي (to) me لِي but granted فَوَهَبَ feared you judgement وَجَعَلَنِي and made me مِنَ (one) of الْمُرْسَلِينَ ﴿٢١﴾ the with which you تَمُنُّ (is) favour نِعْمَةٌ and this وَتِلْكَ Messengers reproach عَلَيَّ (over) me أَنْ that عَبَّدْتُ you have enslaved بَنِي the Children (of) Israel ﴿٢٢﴾

19. "And you did your deed, which you did. While you were one of the ingrates." 20. Mûsâ (Moses) said: "I did it then, when I was ignorant. 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

قَالَ فِرْعَوْنُ Pharaoh وَمَا and what is رَبُّ (is) the Lord الْعَالَمِينَ ﴿٢٣﴾ (of) the worlds قَالَ (Moses) رَبُّ Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَمَا and all that بَيْنَهُمَا (is) between كُنْتُمْ (you are) مُوقِنِينَ ﴿٢٤﴾ if they do أَلَا around him حَوْلَهُ (Pharaoh) said قَالَ certainty and رَبُّكُمْ your Lord رَبُّ (Moses) said قَالَ you hear تَسْمِعُونَ ﴿٢٥﴾ not

(Pharaoh) قَالَ ancient (of) your fathers رَبِّكُمْ the Lord
has been sent أُرْسِلَ who your Messenger رَسُولُكُمْ verily إِنَّ said
إِنَّكُمْ to you لَمَجْنُونٌ (is) a madman قَالَ (Moses) said رَبُّ (is)
المَشْرِقِ (of) the East وَالْمَغْرِبِ and the West وَمَا and all that بَيْنَهُمَا (is)
understand تَقُولُونَ you did كُنْتُمْ if إِنَّ between them

23. Fir‘aun (Pharaoh) said: “And what is the Lord of the ‘Ālamîn?” 24. Mûsâ (Moses) said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.” 25. Fir‘aun (Pharaoh) said to those around: “Do you not hear (what he says)?” 26. Mûsâ (Moses) said: “Your Lord and the Lord of your ancient fathers!” 27. (Pharaoh) said: “Verily, your Messenger who has been sent to you is a madman!” 28. [Mûsâ (Moses)] said: “Lord of the east and the west, and all that is between them, if you did but understand!”

قَالَ لَئِنْ أَخَذْتُ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٣﴾ قَالَ أَوْلَوْ جُنَّتْكَ بِشَىْءٍ مُّبِينٍ ﴿٢٤﴾ قَالَ فَاتِّبِعْهُ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ﴿٢٥﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٦﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٢٧﴾ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ
هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٢٨﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٢٩﴾

قَالَ (Pharaoh) said لَئِنْ if أَخَذْتُ you choose إِلَٰهًا a god غَيْرِي other
than me لَأَجْعَلَنَّكَ I will certainly put you مِنْ among the الْمَسْجُونِينَ ﴿٢٣﴾
prisoners قَالَ (Moses) said أَوْلَوْ even if جُنَّتْكَ بِشَىْءٍ I bring you
something مُّبِينٍ ﴿٢٤﴾ manifest (clear) قَالَ (Pharaoh) قَالَ فَاتِّبِعْهُ bring forth
it if كُنْتَ you are مِنَ (one) of الصَّادِقِينَ ﴿٢٥﴾ the truthful فَأَلْقَى the truthful
so (Moses) threw عَصَاهُ his stick فَإِذَا and behold هِيَ it was ثُعْبَانٌ a
serpent مُّبِينٌ ﴿٢٦﴾ manifest (clear) وَنَزَعَ and he drew out يَدَهُ his hand
فَإِذَا and behold هِيَ it was بَيْضَاءُ white لِلنَّاظِرِينَ ﴿٢٧﴾ to all beholders قَالَ
(Pharaoh) said لَئِنْ around him حَوْلَهُ to the chiefs لِلْمَلَأِ verily إِنَّ
this لَسَاحِرٌ (is) indeed a sorcerer عَلِيمٌ ﴿٢٨﴾ a well-versed يُرِيدُ he wants
أَنْ to يُخْرِجَكُمْ drive you out مِنْ of أَرْضِكُمْ your land بِسِحْرِهِ by his
سِحْرِهِ مَاذَا what is it then تَأْمُرُونَ ﴿٢٩﴾ (that) you command

29. (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners." 30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَيْتْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ بِأَتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

قَالُوا أَرْجِهْ and his brother وَأَخَاهُ put him off (for a while), they said قَالُوا they said وَأَتَيْتْ and send قَالُوا they said فِي to the cities الْمَدَائِنِ the cities حَاشِرِينَ callers بِأَتُوكَ they will bring to you بِكُلِّ every سَحَّارٍ sorcerer عَلِيمٍ well-versed فَجُمِعَ the sorcerers السَّحَرَةُ so were assembeled لِمِيقَاتِ at a fixed time يَوْمٍ on a day مَّعْلُومٍ appointed وَقِيلَ and it was said لِلنَّاسِ to the people هَلْ will أَنْتُمْ you مُجْتَمِعُونَ assemble لَعَلَّنَا that we may نَتَّبِعُ follow السَّحَرَةَ the sorcerers إِنْ if كَانُوا they are هُمْ (they) الْغَالِبِينَ the winners فَلَمَّا so when جَاءَ arrived السَّحَرَةُ the sorcerers قَالُوا they said لِفِرْعَوْنَ to Pharaoh أَإِنَّا is there لَنَا for us أَجْرًا a reward إِنْ if كُنَّا we are نَحْنُ (we) الْغَالِبِينَ the winners قَالَ (Pharaoh) said نَعَمْ yes وَإِنَّكُمْ (shall be) and verily you إِذَا then لَمِنَ of those brought near (to myself) الْمُقَرَّبِينَ

36. They said: "Put him off and his brother (for a while), and send callers to the cities; 37. "To bring up to you every well-versed sorcerer." 38. So the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: "Are you (too) going to assemble? 40. "That we may follow the sorcerers if they are the winners." 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" 42. He said: "Yes, and you shall then verily be of those brought near (to myself).

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ سِهَابًا ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

قَالَ لَهُمْ said to them موسى Moses أَلْقُوا throw مَا what أَنْتُمْ you
 مُلْقُونَ ﴿١٣﴾ are going to throw أَلْقَوْا so they threw جَاهَكُمْ their ropes
 وَعَصِيَّتَهُمْ and their sticks وَقَالُوا and said بِعِزَّةِ by the might فِرْعَوْنَ
 إِنَّا (of) Pharaoh إِنَّا we لَنَحْنُ (we for sure) الْغَالِبُونَ ﴿١٤﴾ who (are)
 فَالْقَى the winners موسى then threw عَصَاهُ his stick فَإِذَا and
 تَلَفَتْ it swallowed up مَا all that يَأْفِكُونَ ﴿١٥﴾ they falsely
 فَالْقَى showed and fell down السَّحَرَةُ the sorcerers سَجِدِينَ ﴿١٦﴾ prostrate
 قَالُوا saying ءَامَنَّا we believe رَبِّ رَبِّ the Lord الْعَالَمِينَ ﴿١٧﴾ (of) the
 وَهَارُونَ ﴿١٨﴾ (of) Moses موسى the Lord رَبِّ worlds and Aaron

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamîn (mankind, jinn and all that exists). 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ ءَامِنْتُمْ لَمْ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا أُصِلَبَنَّكُمْ أَجْمَعِينَ ﴿١٩﴾ قَالُوا لَا ضَرَرَ لَنَا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٢٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٢١﴾

قَالَ (Pharaoh) said ءَامِنْتُمْ you have believed لَمْ in him قَبْلَ before
 أَنْ that ءَاذَنَ I give leave لَكُمْ to you إِنَّهُ surely he لَكَبِيرُكُمُ is your
 الَّذِي Who عَلَّمَكُمُ has thought you السِّحْرَ (sorcery) magic فَلَسَوْفَ
 تَعْلَمُونَ so verily shall لَا أَقْطَعَنَّ I will cut off أَيْدِيَكُمْ
 وَأَرْجُلَكُمْ your hands and your legs مِنْ on خَلْفٍ opposite sides
 وَلَا أُصِلَبَنَّكُمْ and I will crucify you أَجْمَعِينَ ﴿١٩﴾ they said قَالُوا all
 ضَرَرٌ لَّا harm لَّا surely إِلَىٰ to رَبِّنَا our Lord مُنْقَلِبُونَ ﴿٢٠﴾ we are to return
 إِنَّا we نَطْمَعُ hope أَنْ that يَغْفِرَ will forgive لَنَا us رَبَّنَا our
 Lord خَطِيئَتَنَا our sins أَنْ (as) كُنَّا we are أَوَّلَ the first
 الْمُؤْمِنِينَ ﴿٢١﴾ (of) the believers

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ﴾ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَاظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ﴾ and We revealed ﴿إِلَىٰ﴾ to Moses ﴿أَنْ﴾ (saying) that ﴿أَسْرِ﴾ depart by night with My slaves ﴿بِعِبَادِي﴾ verily you ﴿إِنَّكَ﴾ with My slaves ﴿مُتَّبَعُونَ﴾ (will be) pursued then sent ﴿فِرْعَوْنُ﴾ Pharaoh ﴿فِي﴾ to the ﴿الْمَدَائِنِ﴾ cities ﴿حَاشِرِينَ﴾ (saying) ﴿٥٣﴾ callers ﴿إِنَّ﴾ verily ﴿هَؤُلَاءِ﴾ these ﴿لَشِرْذِمَةٌ﴾ are ﴿قَلِيلُونَ﴾ (indeed but) band ﴿٥٤﴾ for us ﴿لَا﴾ and verily they ﴿وَإِنَّهُمْ﴾ a small ﴿لَغَاظُونَ﴾ (are) all assembled ﴿٥٥﴾ and verily we ﴿وَإِنَّا﴾ have enraged ﴿جَمِيعٌ﴾ and verily we ﴿حَادِرُونَ﴾ amply fore-warned ﴿٥٦﴾ so We expelled them ﴿فَأَخْرَجْنَاهُمْ﴾ from ﴿مِنْ﴾ so We expelled them ﴿جَنَّاتٍ وَعُيُونٍ﴾ gardens and springs ﴿٥٧﴾ and treasures ﴿وَمَقَارٍ﴾ and We caused to ﴿وَأَوْرَثْنَاهَا﴾ thus ﴿كَذَٰلِكَ﴾ honourable ﴿٥٨﴾ a place ﴿بَنِي إِسْرَءِيلَ﴾ the Children ﴿٥٩﴾ inherit them so they ﴿فَاتَّبَعُوهُمْ﴾ (of) Israel ﴿مُشْرِقِينَ﴾ at sunrise ﴿٦٠﴾ pursued them

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus and We caused the Children of Israel to inherit them. 60. So they pursued them at sunrise.

﴿فَلَمَّا تَرَاهُ﴾ قَالَ أَصْحَبُ مُوسَىٰ إِنَّا لَمَذْكُونٌ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزَلَفْنَا ثَمَ الْآخِرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾

فَلَمَّا and when تَرَكَا saw (each other) الْجَمْعَانِ the two hosts قَالَ said we are أَصْحَابُ the companions مُوسَى (of) Moses إِنَّا surely لَمَذْكُونٌ ﴿٦١﴾ with me مَعِيَ verily إِنَّ nay (Moses) said قَالَ to be overtaken then رَبِّي (is) My Lord سَيَهْدِينِ ﴿٦٢﴾ He will guide me فَأَوْحَيْنَا We revealed إِلَى to مُوسَى Moses أَنِ (saying) that أَضْرِبْ strike بِعَصَاكَ and became فَتَقَلَّقَ the sea الْبَحْرُ and it parted فَكَانَ each part كَالْطُّورِ like the mountain الْعَظِيمِ ﴿٦٣﴾ huge وَأَزْلَقْنَا the others الْآخَرِينَ ﴿٦٤﴾ and We brought near (to that sea) all أَمْجَعِينَ ﴿٦٥﴾ with him مَعَهُ and those وَمَنْ Moses مُوسَى and We saved ثُمَّ then أَغْرَقْنَا We drowned الْآخَرِينَ ﴿٦٦﴾ the others إِنَّ verily فِي in ذَلِكَ this لَآيَةٌ is indeed a sign وَمَا and yet not كَانُ were أَكْثَرُهُمْ believers مُؤْمِنِينَ ﴿٦٧﴾ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others to that place. 65. And We saved Mûsâ (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَلَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَقْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَّلُهَا عَنْ كَيْفَيْنِ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

وَلَإِنَّ and verily رَبَّكَ your Lord لَهُوَ He is truly الْعَزِيزُ the All-Mighty الرَّحِيمُ ﴿٦٨﴾ the Most-Merciful وَأَقْلُ and recite عَلَيْهِمْ to them نَبَأَ the story إِبْرَاهِيمَ ﴿٦٩﴾ (of) Abraham إِذْ when قَالَ he said لِأَبِيهِ he said وَقَوْمِهِ to his father مَا what تَعْبُدُونَ ﴿٧٠﴾ do you نَعْبُدُ we worship أَصْنَامًا idols فَتَنَظَّلُهَا they said عَنْ كَيْفَيْنِ ﴿٧١﴾ will remain قَالَ he said هَلْ devoted يَسْمَعُونَكُمْ ﴿٧٢﴾ they hear you إِذْ when تَدْعُونَ ﴿٧٣﴾ you call (on them) أَوْ or يَنْفَعُونَكُمْ do they benefit you أَوْ or يَضُرُّونَ ﴿٧٤﴾ do they harm (you) قَالُوا

so كَذَلِكَ our fathers ءَابَاءَنَا we found وَجَدْنَا nay but بَلْ they said
يَفْعَلُونَ ﴿٧١﴾ doing قَالَ he said أَفَرَأَيْتُمْ أَفَرَأَيْتُمْ he said أَفَرَأَيْتُمْ he said
worshipping تَعْبُدُونَ ﴿٧٢﴾ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrâhîm (Abraham). 70. When he said to his father and his people: “What do you worship?” 71. They said: “We worship idols, and to them we are ever devoted.” 72. He said: “Do they hear you, when you call on (them)?” 73. “Or do they benefit you or do they harm (you)?” 74. They said: “(Nay) but we found our fathers doing so.” 75. He said: “Do you observe that which you have been worshipping

أَنْتُمْ وءَابَاؤُكُمْ الْأَقْدَمُونَ ﴿٧١﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٢﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٣﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٤﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٥﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٧٦﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٧٧﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٧٨﴾

أَنْتُمْ you وءَابَاؤُكُمْ and your fathers الْأَقْدَمُونَ ﴿٧١﴾ the ancients فَإِنَّهُمْ
عَدُوٌّ enemies لِّي to me إِلَّا except (save) رَبَّ the Lord
الْعَالَمِينَ ﴿٧٢﴾ (of) the worlds الَّذِي Who خَلَقَنِي has created me
فَهُوَ and He Who يَهْدِينِ ﴿٧٣﴾ guides me وَالَّذِي and it is He Who
يُطْعِمُنِي feeds me وَيَسْقِينِ ﴿٧٤﴾ and gives me to drink وَإِذَا and when مَرِضْتُ
فَهُوَ I am ill يَشْفِينِ ﴿٧٥﴾ it is He Who وَالَّذِي cures me
يُمِيتُنِي will cause me to die ثُمَّ then يُحْيِينِ ﴿٧٦﴾ will bring me to life
وَالَّذِي (again) أَطْمَعُ and Who أَن I hope يَغْفِرُ that He will forgive
لِي (for) me خَطِيئَتِي (my faults (sins) يَوْمَ the Day الدِّينِ ﴿٧٧﴾ (of)
رَبِّ My Lord هَبْ bestow لِي on me حُكْمًا religious
وَأَلْحِقْنِي knowledge بِالصَّالِحِينَ ﴿٧٨﴾ and join me with the righteous

76. “You and your ancient fathers? 77. “Verily, they are enemies to me, save the Lord of the ‘Ālamîn, 78. “Who has created me, and it is He Who guides me. 79. “And it is He Who feeds me and gives me to drink. 80. “And when I am ill, it is He Who cures me. 81. “And Who will cause me to die, and then will bring me to life (again). 82. “And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَلَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

وَأَجْعَلْ and grant لِّي me (for) لِسَانَ mention (tongue) صِدْقٍ an and honourable (truth) فِي in الْآخِرِينَ ﴿٨٤﴾ later generations وَلَجْعَلْنِي and make me مِنْ of وَرَثَةِ the inheritors جَنَّةِ of Paradise النَّعِيمِ ﴿٨٥﴾ (of) Delight وَأَغْفِرْ and forgive لِأَبِي my father إِنَّهُ verily كَانَ he is مِنَ of the erring الضَّالِّينَ ﴿٨٦﴾ (on) the disgrace me تُخْزِنِي and not وَلَا the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when) neither يَنْفَعُ will avail مَالٌ wealth وَلَا nor بَنُونَ sons ﴿٨٨﴾ إِلَّا sons (him) who مَنْ exept أَتَى brings اللَّهُ Allah (to) بِقَلْبٍ a heart سَلِيمٍ ﴿٨٩﴾ clean وَأُزْلِفَتِ and will be brought near الْجَنَّةُ Paradise لِلْمُتَّقِينَ ﴿٩٠﴾ pious persons

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allâh a clean heart." 90. And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

وَبُرِّزَتِ the Hell-Fire الْجَحِيمُ and will be placed in full view لِلْغَاوِينَ ﴿٩١﴾ where (For) the erring وَقِيلَ and it will be said لَهُمْ to them أَيْنَ (are) مَا those that كُنْتُمْ you used تَعْبُدُونَ ﴿٩٢﴾ to worship مِنْ دُونِ or يَنْتَصِرُونَ ﴿٩٣﴾ they help you أَوْ فَكَبِكُوا then they will be thrown on their faces هُمْ وَالْغَاوُونَ ﴿٩٤﴾ and those who were in error وَجُنُودُ and the إِبْلِيسَ (of) أَجْمَعُونَ ﴿٩٥﴾ together قَالُوا they will say وَهُمْ فِيهَا while they يَخْتَصِمُونَ ﴿٩٦﴾ are in it (fight with) تَاللَّهِ إِنْ كُنَّا truly by Allah نُسَوِّكُمْ each other) رَبِّ الْعَالَمِينَ ﴿٩٨﴾ we were لَفِي in ضَلَالٍ ﴿٩٧﴾ an

we held you as equals (in **تَسْوِيَكُمْ** when **إِذْ** manifest **مُتَّبِعِينَ** error
and none **وَمَا** (of) the worlds **الْعَالَمِينَ** with the Lord **رَبِّ** worship)
the criminals **الْمُجْرِمُونَ** except **إِلَّا** brought us into error

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. 93. "Instead of Allâh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. 95. And the whole hosts of *Iblîs* (Satan) together. 96. They will say while contending therein, 97. By Allâh, we were truly, in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the '*Âlamîn*; 99. And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

nor **وَلَا** intercessors **شَافِعِينَ** any **مِنْ** we have **لَا** now not **فَمَا**
a **صَدِيقٍ** friend **حَمِيمٍ** close **فَلَوْ** if **أَنَّ** that **لَا** we had **كَرَّةٌ**
a **فَنَكُونُ** chance **مِنْ** we shall be **الْمُؤْمِنِينَ** among **إِنَّ** the believers
(was) **كَانَ** yet not **وَمَا** (is) indeed a sign **لَآيَةً** this **إِنَّ** in **فِي** verily
أَكْثَرُهُمْ are **مُؤْمِنِينَ** most of them **وَلَئِنْ** and verily **رَبَّكَ**
the Most **الرَّحِيمُ** the All-Mighty **هُوَ** He is truly **وَلَا**
the **الْمُرْسَلِينَ** (of) Noah **نُوحٌ** the people **قَوْمٌ** denied **كَذَّبَتْ** Merciful
Messengers **إِذْ** when **قَالَ** said **لَهُمْ** to them **أَخُوهُمْ** their brother **نُوحٌ**
Noah **أَلَا** will you not **تَتَّقُونَ** (Allah) **إِنِّي** fear **لَكُمْ** verily I
trustworthy **أَمِينٌ** (am) a Messenger **رَسُولٌ**

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nûh (Noah) belied the Messengers. 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? 107. "I am a trustworthy Messenger to you.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۖ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١١٠﴾
 ۞ قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ۖ ﴿١١١﴾ قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ۖ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ
 تَشْعُرُونَ ۖ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدٍ الْمُؤْمِنِينَ ۖ ﴿١١٤﴾

فَاتَّقُوا Allah so fear ۖ ﴿١٠٨﴾ وَأَطِيعُوا and obey me ۖ ﴿١٠٩﴾ وَمَا and not I
 ask of you عَلَيْهِ for it any أَجْرٍ reward إِنْ not أَجْرِي my reward
 إِلَّا but عَلَى from (on) رَبِّ the Lord الْعَالَمِينَ (of) the worlds ۖ ﴿١٠٩﴾ فَاتَّقُوا
 Allah so fear ۖ ﴿١١٠﴾ وَأَطِيعُوا and obey me ۖ ﴿١١٠﴾ قَالُوا they said shall
 we believe in you وَلَآتُبِعَكَ (when) follow you الْأَرْذَلُونَ the
 lowest (of the people) قَالَ he said وَمَا and what عَلَيَّ I knowledge
 of what كَانُوا they used يَعْمَلُونَ ﴿١١١﴾ to do إِنْ verily حِسَابُهُمْ
 their account إِلَّا (is) but عَلَى with رَبِّي my Lord تَوْ if تَشْعُرُونَ ﴿١١٢﴾ you
 could know وَمَا and not أَنَا I (am) طَارِدٍ going to drive away
 the believers الْمُؤْمِنِينَ ﴿١١٣﴾

108. "So fear Allâh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 110. "So keep your duty to Allâh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۖ ﴿١١٥﴾ قَالُوا لَيْن لَّمْ تَنْتَهِ يَنْشُوحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۖ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ۖ ﴿١١٧﴾ فَأَفْتَحَ بَيْنِي
 وَبَيْنَهُمْ فَتْحًا وَنَجَّيْنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۖ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ الْمَشْحُونِ ۖ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ۖ ﴿١٢٠﴾
 إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۖ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۖ ﴿١٢٢﴾

إِن أَنَا I (am) لَا but نَذِيرٌ a warner مُّبِينٌ ﴿١١٥﴾ قَالُوا plain they said
 لَيْن if لَّمْ not تَنْتَهِ you cease يَنْشُوحْ O Noah لَتَكُونَنَّ you will surely be
 مِنَ among الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ he said رَبِّ my Lord إِنِّي قَوْمِي
 have denied me كَذَّبُونِ ﴿١١٧﴾ فَافْتَحَ therefore, بَيْنِي judge
 between me وَبَيْنَهُمْ and them فَتْحًا (fair judgement) وَنَجَّيْنِي
 and save me وَمَنْ and those who مَعِيَ (are) with me مِنَ of الْمُؤْمِنِينَ ﴿١١٨﴾

with him مَعَهُ and those وَمِنْ and We saved him فَأَنْجَيْنَاهُ the believers
 في in the ship الْفُلِّ the ship الْمَشْحُونِ ١١٩ laden ثُمَّ then أَغْرَقْنَاهَا We drowned بَعْدُ
 (is) الْبَاقِينَ ١٢٠ thereafter the rest إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is)
 ١٢١ most of them أَكْثَرُهُمْ are كَانَتْ yet not وَمَا indeed a sign
 (is) الْمَعْرِضُ He indeed لَهُوَ your Lord رَبِّكَ and verily وَلَئِنَّ believers
 the Most Merciful الرَّحِيمُ ١٢٢ the All-Mighty

115. I am only a plain warner." 116. They said: "If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have belied me. 118. Therefore judge You between me and them, and save me and those of the believers who are with me." 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ١٢٣ إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ ١٢٤ أَلَا تَتَّقُونَ ١٢٥ إِنِّي لَكُمُ رَسُولٌ أَمِينٌ ١٢٦ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٢٧ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ١٢٨ أَتَبْنُونَ بِكُلِّ رِيعٍ ١٢٩ مَائَةً تَعْبَثُونَ ١٣٠ وَتَتَّخِذُونَ مَصَانِعَ ١٣١ لَعَلَّكُمْ تَخْلَدُونَ ١٣٢

كَذَّبَتْ عَادُ Ad (people) الْمُرْسَلِينَ ١٢٣ the Messengers إِذْ when قَالَ said لَهُمُ to them أَخُوهُمْ their brother هُودٌ Hud ١٢٤ أَلَا will you not تَتَّقُونَ ١٢٥ fear (Allah) إِنِّي I (am) لَكُمُ verily رَسُولٌ a Messenger أَمِينٌ ١٢٦ trustworthy فَاتَّقُوا so fear اللَّهَ Allah ١٢٧ وَأَطِيعُوا and obey me وَمَا أَسْأَلُكُمْ and not عَلَيْهِ I ask of you مِنْ any أَجْرٍ reward إِنَّ (is) أَجْرِيَ not my reward إِلَّا but عَلَى (on) from رَبِّ the Lord الْعَالَمِينَ ١٢٨ أَتَبْنُونَ (of) the worlds بِكُلِّ do you build رِيعٍ on every high place مَائَةً a landmark تَعْبَثُونَ ١٢٩ وَتَتَّخِذُونَ to play frivolously مَصَانِعَ for your selves as if you لَعَلَّكُمْ places (fine buildings) تَخْلَدُونَ ١٣٢ will live (therein) forever

123. 'Âd (people) belied the Messengers. 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وإذا بطشتم بطشتم جبارين ﴿١٢٧﴾ فاتقوا الله وأطيعون ﴿١٢٨﴾ واتقوا الذي أمدكم بما تعلمون ﴿١٢٩﴾ أمدكم بأنعامه ونسائه ﴿١٣٠﴾ وحنت وعيون ﴿١٣١﴾ إني أخاف عليكم عذاب يوم عظيم ﴿١٣٢﴾ قالوا سواء علينا أوعظت أم لم تكن من الواعظين ﴿١٣٣﴾ إن هذا إلا خلق الأولين ﴿١٣٤﴾

وإذا and when بطشتم you seize you seize جبارين as tyrants
فاتقوا so fear الله Allah وأطيعون and obey me واتقوا and fear Him
الذي Who أمدكم has aided you بما with all that تعلمون you know
أمدكم He has aided you بأنعامه with cattle ونسائه and children
وحنت and gardens وعيون and springs إني I أخاف fear عليكم for
عذاب you the torment يوم (of) a Day عظيم Great قالوا they said
سواء (it is the) same علينا to us أوعظت whether you preach أم or لم
تكن not be من of الواعظين those who preach إن this is
إلا but خلق the custom الأولين (of) the ancients

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allâh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وما نحن بمعذبين ﴿١٣٥﴾ فكذبوه فأهلكناهم إن في ذلك لآية وما كان أكثرهم مؤمنين ﴿١٣٦﴾ وإن ربك هو العزيز الرحيم ﴿١٣٧﴾ كذبت ثمود المرسلين ﴿١٣٨﴾ إذ قال لهم أخوهم صليح ألا تتقون ﴿١٣٩﴾ إني لكم رسول أمين ﴿١٤٠﴾ فاتقوا الله وأطيعون ﴿١٤١﴾ وما أسألكم عليه من أجر إن أجرينى إلا على رب العالمين ﴿١٤٢﴾

وما نحن and not نحن we are بمعذبين to be punished فكذبوه so they
كذبت denied him فأهلكناهم and We destroyed them إني verily في in ذلك
this لآية (is) indeed a sign وما not كان are أكثرهم most of them

He indeed ^(١٣٨) **ثُمَّ يَنْفِرُ** your Lord **رَبِّكَ** and verily **وَإِنَّ** believers **الْمُؤْمِنِينَ** denied **كَذَّبَتْ** the Most Merciful **الرَّحِيمَ** ^(١٣٩) (is) the All-Mighty **الْعَزِيزُ** to **ثَمُودَ** ^(١٤٠) **الْمُرْسَلِينَ** the Messengers **إِذْ** when **قَالَ** said **لَهُمْ** them fear **أَخُوهُمْ** their brother **صَالِحٌ** Salih **أَلَا** will you not **تَتَّقُونَ** ^(١٤١) a Messenger **أَمِيتُ** ^(١٤٢) Allah **إِنِّي** (am) **لَكُمْ** verily I **إِنِّي** Allah **فَاتَّقُوا** so fear **وَأَطِيعُوا** ^(١٤٣) and obey me **وَمَا** and **أَسْأَلُكُمْ** I ask you **عَلَيْهِ** for it **مِنْ** any **أَجْرٍ** reward **إِنْ** (is) not **لَجَرِي** (of) the **رَبِّ** the Lord **الْعَالَمِينَ** ^(١٤٤) but **عَلَى** my reward **إِلَّا** worlds

138. "And we are not going to be punished." 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allâh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it; my reward is only from the Lord of the 'Alamîn.

أَتَذْكُرُونَ فِي مَا هَاهُنَا **ءَامِينَ** ^(١٤٦) فِي جَنَّاتٍ وَعُيُونٍ ^(١٤٧) وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ^(١٤٨) وَتَنْجِيثُونَ مِنَ الْجِبَالِ **يُوتَا** ^(١٤٩) فَرِهِينَ **فَاتَّقُوا** ^(١٥٠) اللَّهَ وَأَطِيعُوا ^(١٥١) وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ^(١٥٢) الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ^(١٥٣) قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ^(١٥٤) مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ^(١٥٥)

which you have here **هَاهُنَا** that **مَا** in **فِي** will you be left **أَتَذْكُرُونَ** **ءَامِينَ** ^(١٤٦) secure **فِي** in **جَنَّاتٍ** gardens **وَعُيُونٍ** ^(١٤٧) and springs **وَزُرُوعٍ** and **طَلْعُهَا** its flowering branches **وَنَخْلٍ** corn-fields **هَضِيمٌ** ^(١٤٨) soft **وَتَنْجِيثُونَ** and you carve **مِنْ** of/in **الْجِبَالِ** the mountains **يُوتَا** ^(١٤٩) houses **فَرِهِينَ** ^(١٥٠) skillfully **فَاتَّقُوا** so fear **وَأَطِيعُوا** ^(١٥١) Allah **وَمَا** and **أَسْأَلُكُمْ** I ask you **عَلَيْهِ** for it **مِنْ** any **أَجْرٍ** reward **إِنْ** (is) not **لَجَرِي** (of) the **رَبِّ** the Lord **الْعَالَمِينَ** ^(١٤٤) but **عَلَى** my reward **إِلَّا** worlds

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allâh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifûn*, 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٤٦﴾ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٤٧﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٤٨﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٤٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٠﴾

قَالَ هَذِهِ he said نَاقَةٌ this (is) a she camel لَهَا it has شِرْبٌ (a right) to drink (water) وَلَكُمْ to drink (water) and you have (a right) شِرْبٌ (a right) to drink (water) يَوْمَ on a day مَعْلُومٍ known ﴿١٤٦﴾ وَلَا and not تَمَسُّوهَا touch her بِسُوءٍ with (of) a Day يَوْمَ the torment عَذَابُ lest should seize you فَيَأْخُذَكُمْ harm and then they فَعَقَرُوهَا but they killed her Great عَظِيمٍ ﴿١٤٧﴾ فَاصْبَحُوا they became regretful ﴿١٤٨﴾ فَأَخَذَهُمُ so overtook them الْعَذَابُ the torment إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed a sign وَمَا yet and أَكْثَرُهُمْ most of them مُؤْمِنِينَ ﴿١٤٩﴾ وَإِنَّ believers and رَبَّكَ verily your Lord لَهُوَ He indeed الْعَزِيزُ the All-Mighty الرَّحِيمُ the Most Merciful ﴿١٥٠﴾

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٦٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

the Messengers ﴿١٦٠﴾ (of) Lot لوط the people قَوْمٌ denied كَذَّبَتْ
 إِذْ when قَالَ said لَهُمْ to them لَخَوْفُكُمْ their brother لوطُ Lot أَلَا will
 you not تَتَّقُونَ ﴿١٦١﴾ (Allah) إِنِّي I verily لَكُمْ to you رَسُولٌ (am)
 a Messenger أَمِينٌ ﴿١٦٢﴾ trustworthy فَأَتَّقُوا so fear الله Allah وَأَطِيعُوا
 and obey me وَمَا and not أَسْأَلُكُمْ I ask of you عَلَيْهِ for it مِنْ any
 أَجْرٍ reward إِنْ not (is) أَجْرِي my reward إِلَّا but عَلَى upon رَبِّ the
 Lord الْعَالَمِينَ ﴿١٦٣﴾ (of) the worlds أَتَأْتُونَ do you go unto الذِّكْرَانَ the
 of males مِنْ of الْعَالَمِينَ ﴿١٦٤﴾ the mankind وَتَذَرُونَ and leave مَا whom those
 خَلَقَ has created لَكُمْ for you رَبُّكُمْ your Lord يَنْ of أَنْزَلَكُمْ your
 wives بَلْ أَنْتُمْ you قَوْمٌ people (are) عَادُونَ ﴿١٦٥﴾ trespassing

160. The people of Lût (Lot) belied the Messengers. 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allâh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it; my reward is only from the Lord of the 'Âlamîn. 165. "Go you in unto the males of the 'Âlamîn (mankind), 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا لَئِنْ لَمْ تَنْتَهِ بِلُوطٍ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٦﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٧﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٨﴾
 فَجَعَلْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٦٩﴾ إِلَّا عَجُوزًا فِي الْغَائِرِينَ ﴿١٧٠﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧١﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
 الْمُنْذَرِينَ ﴿١٧٢﴾

قَالُوا they said لَئِنْ if لَمْ not تَنْتَهِ you cease بِلُوطٍ O Lot لَتَكُونَ
 those who will be driven مِنَ of (one) of الْمُخْرَجِينَ ﴿١٦٦﴾ verily you will be
 out قَالَ he said إِنِّي I لِعَمَلِكُمْ indeed for your action مِنَ of (am)
 الْقَالِينَ ﴿١٦٧﴾ those who disapprove with severe anger and fury رَبِّ my
 Lord نَجِّنِي save me وَأَهْلِي and my family مِمَّا from what يَعْمَلُونَ ﴿١٦٨﴾
 they do فَجَعَلْنَاهُ so We saved him وَأَهْلَهُ and his family أَجْمَعِينَ ﴿١٦٩﴾ all إِلَّا
 except عَجُوزًا an old woman (his wife) فِي among الْغَائِرِينَ ﴿١٧٠﴾ those who
 remained behind ثُمَّ then afterward دَمَرْنَا We destroyed الْآخَرِينَ ﴿١٧١﴾ the
 others وَأَمْطَرْنَا and We rained عَلَيْهِمْ on them مَطَرًا (of torment) a rain
 فَسَاءَ how evil مَطَرٌ was the rain الْمُنْذَرِينَ ﴿١٧٢﴾ of those who had
 been warned

167. They said: "If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do." 170. So We saved him and his family, all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧٣﴾ وَإِنَّ رَبَّكَ لَهِوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٤﴾ كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٥﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٧٨﴾

are yet not وَمَا (is) indeed a sign لَآيَةً this in فِي verily إِنَّ
 أَكْثَرُهُمْ most of them مُّؤْمِنِينَ ﴿١٧٣﴾ and verily وَإِنَّ رَبَّكَ your
 the Most الرَّحِيمُ ﴿١٧٤﴾ the All-Mighty الْعَزِيزُ He indeed لَهِوَ Lord
 of Al-Aiyka (a لَيْكَةِ the dwellers أَصْحَابُ denied كَذَّبَ Merciful
 said قَالَ when إِذْ the Messengers الْمُرْسَلِينَ ﴿١٧٥﴾ garden with thick trees)
 verily إِنِّي you fear شُعَيْبٌ ﴿١٧٦﴾ will not أَلَا Shu'aib شُعَيْبٌ to them لَهُمْ
 so trustworthy أَمِينٌ ﴿١٧٧﴾ (am) a Messenger رَسُولٌ to you إِيَّكُمْ I
 I ask of اللَّهِ and not وَمَا and obey me وَأَطِيعُوا ﴿١٧٧﴾ Allah fear
 you عَلَيْهِ for it مِنْ أَجْرٍ reward إِنَّ (is) not أَجْرِيَ my reward إِلَّا
 but عَلَىٰ upon رَبِّ the Lord الْعَالَمِينَ ﴿١٧٨﴾ (of) the worlds

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah belied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allâh? 178. "I am a trustworthy Messenger to you. 179. "So fear Allâh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٢﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٣﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنَبُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٥﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٦﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَذِبِيِّنَ ﴿١٨٧﴾

﴿١٨١﴾ أَوْفُوا الْكَيْلَ full measure وَلَا and not تَكُونُوا be مِنْ among
 ﴿١٨٢﴾ وَزِنُوا those who cause loss (to others) وَالْقِسْطَاسِ and weigh

defraud **بَخَسُوا** and not **وَلَا** the straight **الْمُسْتَقِيمَ** with just balance
 do evil **فَعَمُوا** nor **وَلَا** their things **أَشْيَاءَهُمْ** people **النَّاسَ** by reducing
 and fear Him **وَاتَّقُوا** making corruption **مُفْسِدِينَ** the land **الْأَرْضَ** in
 Who **الَّذِي** **خَلَقَكُمْ** created you **وَالْجِيلَ** and the generations **الْأَوَّلِينَ**
 (of) the men of old **قَالُوا** they said **إِنَّمَا** verily **أَنْتَ** you are **مِنْ** (one)
 but **إِلَّا** you (are) **أَنْتَ** and not **وَمَا** those bewitched **الْمُسْحَرِينَ** of
 we think that **نُظُنُّكَ** and verily **وَرَأَى** like us **مِثْلَنَا** a human being **بَشَرٌ**
 the liars **الْكَاذِبِينَ** (one) indeed of **لَيْنَ** you are

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقَطَ عَلَيْنَا كِفَاً مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ **قَالَ رَبِّيَ** أَهْلَمُ بِمَا تَعْمَلُونَ **فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ**
يَوْمِ الظُّلَّةِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ **إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ** **وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ**
الرَّحِيمُ **وَلَقَدْ أَنْزَلْنَا إِلَيْكَ رَبِّ الْعَالَمِينَ** **نَزَلَ بِهِ الرُّوحُ الْأَمِينُ**

فَأَسْقَطَ on us **عَلَيْنَا** so cause to fall **كِفَاً** a piece **مِنْ** of **السَّمَاءِ** the
 heaven **إِنْ** if **كُنْتَ** you are **مِنْ** of **الصَّادِقِينَ** the truthful **قَالَ** he
 said **رَبِّيَ** my Lord **أَهْلَمُ** (is) Best Knower **بِمَا** of what **تَعْمَلُونَ** you
 do **فَكَذَّبُوهُ** but they denied him **فَأَخَذَهُمْ** so seized them **عَذَابُ** the
 torment **يَوْمِ** (of) the day **الظُّلَّةِ** (of) shadow **إِنَّهُمْ** indeed that **كَانَ**
 was **عَذَابَ** the torment **يَوْمٍ** a Day **عَظِيمٍ** (of) Great **إِنَّ** verily **فِي**
 in **ذَلِكَ** this **لَآيَةً** indeed a sign **(is)** **وَمَا** yet not **كَانَ** are **أَكْثَرُهُمْ** most
 of them **مُؤْمِنِينَ** believers **وَإِنَّ** and verily **رَبَّكَ** Your Lord **هُوَ** He
 is indeed **الْعَزِيزُ** the All-Mighty **الرَّحِيمُ** the Most Merciful **وَلَقَدْ** and
 truly this **لَنْزِيلُ** (is) a revelation **رَبِّ** (of) the Lord **الْعَالَمِينَ** (of) the
 worlds **نَزَلَ** has brought down **بِهِ** with it **الرُّوحُ** the spirit (Gabriel)
 the trustworthy **الْأَمِينُ**

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily, in this is indeed a sign, yet most of them are not believers. 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn, 193. Which the trustworthy Rûh has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٨٩﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٠﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩١﴾ أَوْ لَرِيكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَؤُهُا بَنِي إِسْرَءِيلَ ﴿١٩٢﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٣﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٤﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٩٥﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٩٦﴾

عَلَىٰ upon قَلْبِكَ your heart لِتَكُونَ that you may be (one) of the الْمُنْذِرِينَ warners بِلِسَانٍ in tongue (language) عَرَبِيٍّ Arabic مُّبِينٍ (of) وَإِنَّهُ plain and verily it لَفِي (is) in زُبُرِ the Scriptures الْأَوَّلِينَ (of) أَوْ لَرِيكُنْ former-people لَهُمْ is it not آيَةً a sign أَنْ that يَعْلَمَهُ that عُلَمَؤُهُا the learned scholars بَنِي (of) the Children إِسْرَءِيلَ (of) Israel وَلَوْ (of) Israel and if نَزَّلْنَاهُ We had revealed it عَلَىٰ unto بَعْضِ and he had recited it فَقَرَأَهُ the non-Arabs الْأَعْجَمِينَ (some) any عَلَيْهِمْ unto them مَا not كَانُوا they would بِهِ in it مُؤْمِنِينَ We have caused it to enter سَلَكْنَاهُ thus كَذَٰلِكَ be. believers (in) قُلُوبِ the hearts الْمُجْرِمِينَ (of) the criminals لَا not يُؤْمِنُونَ the torment الْعَذَابَ they see يَرَوُا until حَتَّىٰ in it they will believe بِهِ painful الْأَلِيمَ

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it is (announced) in the Scriptures of former people. 197. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs, 199. And he had recited it unto them, they would not have believed in it. 200. Thus have We caused it to enter the hearts of the Mûjrimûn. 201. They will not believe in it until they see the painful torment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠١﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٢﴾ أَفِيعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٣﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٤﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٥﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ ﴿٢٠٦﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٧﴾ ذَكَرْنَاهُمْ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٨﴾ وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢٠٩﴾

not لَا while they وَهُمْ suddenly بَفْتَةٍ it shall come to them قَبْلَ أَنْ يَسْتَعِزُّوا ﴿٢٠٢﴾ perceive يَقُولُوا then they will say هَلْ نَحْنُ we مُنْظَرُونَ ﴿٢٠٣﴾ they wish to be اَفْعَازًا is it for Our Torment اَفْعَازًا ﴿٢٠٤﴾ be respited اَفْرَتَتْ hastened اَفْرَتَتْ if اِنْ We do let them مَتَّعْنَاهُمْ enjoy سِنِينَ ﴿٢٠٥﴾ for years ثُمَّ and afterwards جَاءَهُمْ comes to them مَا promised مَا not اَتَوْا they were (had been) بُوْعْدُوا ﴿٢٠٦﴾ what كَانُوا shall avail عَنْهُمْ them مَا what كَانُوا they used يَسْتَعِزُّونَ ﴿٢٠٧﴾ to enjoy وَمَا it but اِلَّا township قَرْيَةٍ any مِنْ did We destroy اَهْلَكْنَا and not مُنْذِرُونَ ﴿٢٠٨﴾ warners ذَكَرْنَاهُمْ (by way of) reminder وَمَا and not كُنَّا have brought down نَزَّلْنَا and not وَمَا unjust ظَالِمِينَ ﴿٢٠٩﴾ We have been the devils اِلَّا الشَّيَاطِينُ ﴿٢١٠﴾

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respited?" 204. Would they then wish for Our Torment to be hastened on? 205. Tell Me, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ اِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ اِلٰهًا ؕ اٰخَرَ فَتَكُوْنُ مِنَ الْمُعَذِّبِيْنَ ﴿٢١٣﴾ وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ﴿٢١٤﴾ وَاَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٢١٥﴾ اِنْ اَنْصَرَفَكَ فَقُلْ اِنِّيْ بَرِيْءٌ مِّمَّا تَعْمَلُوْنَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿٢١٧﴾

وَمَا يَنْبَغِيْ لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ nor وَمَا they لَهُمْ it would suit يَنْبَغِيْ and neither اِنَّهُمْ they can (produce it) اِنَّهُمْ عَنِ السَّمْعِ from اِنَّهُمْ verily they اِنَّهُمْ hearing (it) لَمَعَزُولُونَ ﴿٢١٢﴾ have been removed far فَلَا تَدْعُ with اِلٰهًا Allah اِلٰهًا god اٰخَرَ another فَتَكُوْنُ lest you should be اِنْ اَنْصَرَفَكَ among اِلٰهًا your عَشِيْرَتَكَ and warn اَنْذِرْ those who recieve torment اَلْمُعَذِّبِيْنَ ﴿٢١٣﴾ اَقْرَبِيْنَ tribe اَلْاَقْرَبِيْنَ ﴿٢١٤﴾ of near kindred وَاَخْفِضْ and lower or put down جَنَاحَكَ your wing (be humble) لِمَنِ اتَّبَعَكَ to those who اَتَّبَعَكَ follow you اَتَّبَعَكَ of اَتَّبَعَكَ then اَتَّبَعَكَ they disobey you اَتَّبَعَكَ then اَتَّبَعَكَ the believers اَتَّبَعَكَ ﴿٢١٥﴾ اَتَّبَعَكَ ﴿٢١٦﴾ اَتَّبَعَكَ ﴿٢١٧﴾

you do ﴿٢١١﴾ of what ﴿٢١٢﴾ (am) innocent ﴿٢١٣﴾ verily I ﴿٢١٤﴾ say
 the ﴿٢١٥﴾ the All-Mighty ﴿٢١٦﴾ in ﴿٢١٧﴾ and put your trust
 Most Merciful

211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: "I am innocent of what you do." 217. And put your trust in the All-Mighty, the Most Merciful,

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١١﴾ وَتَقْلُبُكَ فِي السَّجْدِ ﴿٢١٢﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢١٣﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ
 الشَّيَاطِينُ ﴿٢١٤﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢١٥﴾ يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٢١٦﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢١٧﴾
 أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢١٨﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢١٩﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا ﴿٢٢٠﴾ مِن بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢١﴾

الَّذِي Who يَرَبُّكَ sees you حِينَ when تَقُومُ ﴿٢١١﴾ you stand up (in prayer)
 وَتَقْلُبُكَ and (sees) your movements ﴿٢١٢﴾ among السَّجْدِ ﴿٢١٣﴾ those who
 إِنَّهُ He السَّمِيعُ (is) the All-Hearer ﴿٢١٤﴾ الْعَلِيمُ ﴿٢١٥﴾ fall prostrate
 هَلْ shall أُنَبِّئُكُمْ I inform you عَلَىٰ upon مَن whom
 تَنَزَّلُ the devils الشَّيَاطِينُ ﴿٢١٦﴾ تَنَزَّلُ they decend عَلَىٰ on كُلِّ every
 أَفَّاكٍ أَثِيمٍ ﴿٢١٧﴾ lying sinful person يُلْقُونَ who give السَّمْعَ (to the
 وَأَكْثُرُهُمْ ﴿٢١٨﴾ and most of them كَاذِبُونَ ﴿٢١٩﴾ (are) liars وَالشُّعْرَاءُ as
 يَتَّبِعُهُمُ ﴿٢٢٠﴾ follow them الْغَاوُونَ ﴿٢٢١﴾ the erring ones أَلَمْ تَرَ the
 أَنَّهُمْ you see تَرَ not أَنَّهُمْ they that فِي in/about كُلِّ every وَادٍ valley
 يَهِيمُونَ ﴿٢٢٢﴾ they roam about وَأَنَّهُمْ and that they يَقُولُونَ say مَا what
 لَا do not يَفْعَلُونَ ﴿٢٢٣﴾ they do إِلَّا except الَّذِينَ those who ءَامَنُوا
 وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds وَذَكَرُوا and
 اللَّهُ remember Allah كَثِيرًا much وَانصَرُوا and vindicate themselves
 مِن بَعْدِ مَا after ظَلَمُوا they have been wronged وَسَيَعْلَمُ and will come to
 الَّذِينَ know those who ظَلَمُوا do wrong أَيَّ (by) what مُنْقَلَبٍ
 they will be overturned يَنْقَلِبُونَ ﴿٢٢١﴾ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear, and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject in their poetry? 226. And that they say what they do not do. 227. Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

سُورَةُ النَّامِلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسُونَ ⑤ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

طَسَّ Ta-Sin تِلْكَ these آيَاتُ (are) Verses الْقُرْآنِ (of) the Quran وَكِتَابٍ and a Book مُبِينٍ ① clear هُدًى a guide وَبُشْرَى and glad الَّذِينَ for the believers ② الْمُؤْمِنِينَ tidings يُقِيمُونَ those who الصَّلَاةَ the prayer وَيُؤْتُونَ and give الزَّكَاةَ the Zakat وَهُمْ the prayer and they بِالْآخِرَةِ in the Hereafter ③ هُمْ they يُوقِنُونَ ④ believe with certainty إِنَّ believe in Hereafter بِالْآخِرَةِ believe not لَا those who الَّذِينَ verily زَيَّنَّا in Hereafter هُمْ We have made fair-seeming أَعْمَالَهُمْ to them فَهُمْ their deeds يَعْمَهُونَ ⑤ that they (they are) those أُولَئِكَ wander about blindly الَّذِينَ (they are) those أُولَئِكَ wander about blindly وَهُمْ the torment الْعَذَابِ evil سُوءُ for them (will be) هُمْ who (will) ⑥ they in الْآخِرَةِ the Hereafter هُمْ (they) الْآخَسُونَ ⑤ (will) are being taught لَتَلْقَى and verily you وَإِنَّكَ be) the greatest losers الْقُرْآنَ the Quran مِنْ لَدُنْ from حَكِيمٍ All-Wise عَلِيمٍ ⑥ All-Knowing

Sûrat An-Naml
(The Ants) XXVII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn*. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers. 3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter. 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نارا مناتيكُم منها يخبر أو اتيكُم شهاب قيس لعلكم تصطلون ﴿٧﴾ فلما جاء هانودي أن بورك من في النار ومن حولها وسبحن الله رب العالمين ﴿٨﴾ ي موسى إنه أنا الله العزيز الحكيم ﴿٩﴾ وآلى عصاك فلما رها تهتر كأنها جان ولئ مدبرا ولم يعقب ي موسى لا تخف إني لا يخاف لدى المرسلون ﴿١٠﴾

to his household *لأهله* Moses *موسى* said *قال* (remember) when *إذ* *إني* I verily I *آنستُ* have seen *نارا* a fire *مناتيكُم* I will bring you *منا* from it *يخبر* some information *أو* or *اتيكُم* I will bring you *شهاب* I may warm *تصطلون* ﴿٧﴾ that you *لعلكم* burning *قيس* a brand *فلما* but when *جاءها* he came to it *هانودي* he was called *أن* *بورك* that *من* blessed is *في* Whoever *النار* (is) in *ومن* the fire *حولها* whoever *وسبحن* (is) round about it *الله* and glorified is *رب* Lord *العالمين* ﴿٨﴾ (of) the worlds *ي موسى* O Moses *إنه* verily *آلى* the All-Wise *الحكيم* ﴿٩﴾ the All-Mighty *الله* Allah *أنه* (it is) I *عصاك* your stick *فلما* but when *رها* he saw it *تهتر* he turned *ولئ* (were) a snake *جان* as if it *كأنها* moving *ولم* flight *يعقب* and did not *ي موسى* O Moses *لا* not *تخف* fear *إني* I verily I *لا* not *يخاف* fear *لدى* in front of Me *المرسلون* ﴿١٠﴾ the Messengers

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And

glorified be Allâh, the Lord of the 'Âlamîn. 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتِ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَحَدَّثُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

إِلَّا مَنْ except him who ظَلَمَ has done wrong ثُمَّ then بَدَّلَ he has changed حَسَنًا good (for) بَعْدَ after سُوءٍ evil فَإِنِّي surely I غَفُورٌ Oft-Forgiving رَحِيمٌ (am) Most-Merciful وَأَدْخِلْ and put يَدَكَ your hand فِي into جَيْبِكَ your bosom تَخْرُجْ it will come forth بَيْضًا white مِنْ غَيْرِ without سُوءٍ hurt فِي in/among (there are) تِسْعِ nine آيَاتِ signs إِلَى to فِرْعَوْنَ Pharaoh وَقَوْمِهِ and his people إِنَّهُمْ but when كَانُوا are قَوْمًا a people فَاسِقِينَ impious فَلَمَّا they came to them جَاءَتْهُمْ آيَاتُنَا Our Verses مُبْصِرَةً clear to see قَالُوا they said هَذَا this سِحْرٌ a magic مُبِينٌ (is) manifest وَحَدَّثُوا and they حَدَّثُوا them أَنفُسُهُمْ though convinced them وَاسْتَيْقَنَتْهَا they rejected بِهَا themselves ظُلْمًا wrongfully وَعُلُوًّا and arrogantly فَانْظُرْ so see كَيْفَ how كَانَ was عَاقِبَةُ end الْمُفْسِدِينَ (of) the evil-doers

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn*. 13. But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." 14. And they belied them wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the *Mufsidûn*.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَبْنَئُهَا النَّاسُ عُلْمًا مَنَظِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحِشْرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَبْنَئُهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

perceive  يَشْعُرُونَ not

فَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

الْفَائِيَةِ ﴿٢٠﴾

فَبَسَّمَ ضَاحِكًا لِّمَن لَّا يَلْمِزُهُ أَفْئِدَةً مِّنْهُمْ فَفَتَنَّاكَ يَاحُنَّاءُ وَفَتَنَّاكَ فُتُونًا ۚ قَالَ فَأَنذَرْتُكَ نَارًا تَلَظَّى ۚ

فَبَسَّمَ so he smiled ضَاحِكًا laughing لِّمَن at قَوْلِهَا her speech وَقَالَ and said رَبِّ my Lord أَوْزِعْ me power أَنْ bestow upon me أَشْكُرْ that (for) Your Favours أُنْعِمْتَ which I may thank (you) نِعْمَتَكَ

وَأَنْ my parents وَلَدَى and on وَطَنَ on me عَلَى You have bestowed
 You will be رَاضِيَةً righteous deeds صَالِحًا I may do أَعْمَلُ and that
 فِي by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِي pleased with
 and he وَتَقَعْدَ righteous الصَّالِحِينَ ﴿١٩﴾ your slaves عِبَادَكَ among
 لَا what is the matter مَا لَ and said فَقَالَ the birds الطَّيْرَ inspected
 among أَرَى not أَلْهَذَا hoopoe أَمْ or كَانَ he is مِنْ among
 the absentees الْغَائِبِينَ ﴿٢٠﴾

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
 تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنْتَرٍ يَبْقِيَنَّ ﴿٢٢﴾ إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُكُمْ وَأُوتِيتَ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ
 عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ
 لَا يَهْتَدُونَ ﴿٢٤﴾

لَأُعَذِّبَنَّهُ عَذَابًا (with) punishment شَدِيدًا I will surely punish him
 he brings me لَيَأْتِيَنِي unless أَوْ slaughter him لَأَذْبَحَنَّهُ or severe
 long بَعِيدٍ not غَيْرَ but he stayed فَمَكَثَ clear ﴿٢١﴾ a reason سُلْطَانٍ مُبِينٍ
 فَقَالَ he said أَحَطْتُ I have grasped بِمَا that which لَمْ not تُحِطْ you
 you have grasped بِهِ it وَجِئْتُكَ and I have come to you مِنْ from سَبَإٍ
 Sheba بِنْتَرٍ with news يَبْقِيَنَّ ﴿٢٢﴾ true إِنِّي verily I وَجَدْتُ found أَمْرًا
 and she has been given وَأُوتِيتَ ruling over them تَمْلِكُكُمْ a woman
 (is) a throne عَرْشٌ and for her وَلَهَا thing كُلِّ every شَيْءٍ
 عَظِيمٌ ﴿٢٣﴾ great وَجَدْتُهَا I found her وَقَوْمَهَا and her people يَسْجُدُونَ
 prostrating themselves لِلشَّمْسِ before the sun مِنْ دُونِ instead of اللَّهِ
 Allah وَزَيْنَ and has made fair-seeming لَهُمْ to them الشَّيْطَانُ Satan
 أَعْمَلَهُمْ their deeds فَصَدَّهُمْ and has barred them عَنْ from السَّبِيلِ
 (Allah's) Way فَهُمْ not لَا يَهْتَدُونَ ﴿٢٤﴾ are guided

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْفِقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّوْا عَنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

أَلَّا so not يَسْجُدُوا they prostrate themselves before Allah ﷻ Who brings out يُخْرِجُ the hidden thing الْخَبَاءَ in the السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَيَعْلَمُ and knows مَا what تُخْفُونَ you conceal وَمَا and what تُعْلِنُونَ you reveal ﴿٢٥﴾ Allah ﷻ (there is) لَا no god إِلَّا but هُوَ He رَبُّ Lord الْعَرْشِ the Throne الْعَظِيمِ Supreme ﴿٢٦﴾ قَالَ he said سَنَنْظُرُ we shall see أَصَدَقْتَ whether the liars الْكَاذِبِينَ ﴿٢٧﴾ of you are كُنْتَ or أَمْ you speak the truth to إِلَيْهِمْ and deliver it هَذَا this فَأَلْفِقَهُ with my letter go بِكِتَابِي and see تَوَلَّوْا then عَنْهُمْ draw back from them فَأَنْظُرْ and see مَاذَا what يَرْجِعُونَ ﴿٢٨﴾ they return

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَتَايَأُ الْمَلِكُ إِلَى الْكِنَانِ كَرِيمٌ ﴿٢٩﴾ إِنَّهُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلَمُوا عَلَى وَاتُونِ مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَتَايَأُ الْمَلِكُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أَوْلَا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

to is delivered **إِنِّي** verily **أَتَى** chiefs **أَلَمْ تَأْتِكُمْ** O she said **قَالَتْ** me **كَيْدِي** a letter **كَرِيمٌ** noble **إِنَّهُ** verily it **مِنْ** (is) from **سُلَيْمَانَ** (of) Allah **بِسْمِ** in the Name and verily it (reads) **وَلِسُلَيْمَانَ** Solomon **الرَّحْمَنُ** the Most Gracious **الرَّحِيمُ** the Most Merciful **أَلَا** not **تَعْلَمُونَ** as **مُسْلِمِينَ** but come to me **وَأَتُونِي** against me **عَلَى** be exalted in **فِي** advise me **أَفْتُونِي** chiefs **أَلَمْ تَأْتِكُمْ** O she said **قَالَتْ** Muslims **أَمْرِي** my case **مَا** not **كُنْتُ** I am **فَاطِمَةً** deciding **أَمْ** any case **حَتَّى** (are) of **أُولَئِكَ** we **نَحْنُ** they said **قَالُوا** you are present **تَشْهَدُونَ** till and the **وَأُولَئِكَ** power **بِأَسْ** and of **شَدِيدٍ** strength **وَالْأَمْرُ** great **فَاطِمَةً** what **تَأْمُرِينَ** matter/command (is) for you **إِلَيْكَ** **فَاطِمَةً** so look **مَاذَا** do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims." 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ **إِنَّ الْمُلُوكَ** إِذَا **دَخَلُوا** قَرْيَةً **أَفْسَدُوهَا** وَجَعَلُوا **أَعْرَءَ أَهْلِهَا** أَذِلَّةً **وَكَذَلِكَ** **يَفْعَلُونَ** **وَإِنِّي** مُرْسِلَةٌ **إِلَيْهِمْ** **بِهِدْيَةٍ** فَنَاطِرَةٌ **بِمَ** يَرْجِعُ **الْمُرْسَلُونَ** **فَلَمَّا** جَاءَ **سُلَيْمَانَ** قَالَ **أَتُمِدُّونَنِي** بِمَالٍ **فَمَا** **ءَاتَيْنِي** **اللَّهُ** خَيْرٌ **مِمَّا** **ءَاتَاكُمْ** **بَلْ** **أَنْتُمْ** **بِهِدْيَتِكُمْ** **تَفْرَحُونَ**

they enter **دَخَلُوا** when **إِذَا** kings **الْمُلُوكَ** verily **إِنَّ** she said **قَالَتْ** the most **قَرْيَةً** and make **وَجَعَلُوا** they spoil it **أَفْسَدُوهَا** a town **أَعْرَءَ** and thus **وَكَذَلِكَ** the lowest **أَذِلَّةً** (of) its people **أَهْلِهَا** honourable to them **يَفْعَلُونَ** (will) send **مُرْسِلَةٌ** but verily I **وَإِنِّي** they do **بِهِدْيَةٍ** return **الْمُرْسَلُونَ** with what **بِمَ** and see **فَنَاطِرَةٌ** a present **بِهِدْيَةٍ** (the messengers) came **جَاءَ** so when **فَلَمَّا** the messengers **فَمَا** in wealth **بِمَالٍ** will you help me **أَتُمِدُّونَنِي** he said **قَالَ** Solomon **فَمَا** what **ءَاتَيْنِي** Allah **اللَّهُ** has given me **خَيْرٌ** (is) better **مِمَّا** than that **بَلْ** He has given you **مَّا أَنْتُمْ** which **بِهِدْيَتِكُمْ** in your gift **تَفْرَحُونَ** rejoice

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَرْجِعْ إِلَيْهِمْ فَلَنَأَيِّنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾ قَالَ يَبَتَأَتُنَّ الْمَلَكُوتَ أَيُّكُمْ بِأَيْمَنِ بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

أَرْجِعْ go back إِلَيْهِمْ to them فَلَنَأَيِّنَّهُمْ we verily shall come to them
بِجُنُودٍ with hosts لَا not قِبَلَ (is) resistance لَهُمْ for them بِهَا of it
وَلَنُخْرِجَنَّهُمْ and we shall drive them out مِنْهَا from there أَذِلَّةً in disgrace
وَهُمْ and they صَاغِرُونَ ﴿٣٧﴾ (will be) abased قَالَ he said يَبَتَأَتُنَّ O الْمَلَكُوتَ
أَيُّكُمْ chiefs أَيُّمَنِ which of you بِأَيْمَنِ can bring me بِعَرْشِهَا her throne قَبْلَ
as Muslims مُسْلِمِينَ ﴿٣٨﴾ they come to me يَأْتُونِي that أَنْ before
a strong one عِفْرِيتٌ said قَالَ (surrendering themselves in obedience)
مِّنَ الْجِنِّ the jinn أَنَا I ءَاتِيكَ will bring to you قَبْلَ it
أَنْ that تَقُومَ you rise مِن from مَّقَامِكَ your place وَإِنِّي and verily I
عَلَيْهِ for it لَقَوِيٌّ (am) indeed strong أَمِينٌ ﴿٣٩﴾ trustworthy

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَفِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرُ أَتَنْهَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

قَالَ said الَّذِي one who عِنْدَهُ with him عِلْمٌ (was) knowledge مِن of
الْكِتَابِ the Scripture أَنَا I ءَاتِيكَ will bring to you قَبْلَ it
أَنْ that يَرْتَدَّ returns إِلَيْكَ to you طَرْفُكَ your eyesight فَلَمَّا then when رَآهُ

he saw it مُسْتَقَرًّا placed عِنْدَهُ before him قَالَ he said هَذَا this مِنْ (is) from فَضْلِ Grace رَبِّي (of) my Lord لِيَبْلُوَنِي to test me أَشْكُرُ and whoever وَمَنْ ungrateful أَكْفَرُ or whether I am grateful إِنَّمَا is grateful بِشْكُرٍ he is grateful لِنَفْسِهِ for himself وَمَنْ (is) كَفَرٍ and who is ungrateful فَإِنَّ certainly رَبِّي my Lord غَنِيٌّ (is) Rich كَرِيمٌ ﴿٤٠﴾ Bountiful قَالَ he said نَكْرِأُ disguise لَهَا for her عَرْشَهَا whether she will be guided أَنْتَدِي that we may see نَظَرُ her throne or تَكُونُ she will be مِنْ of الَّذِينَ those who لَا not يَهْتَدُونَ ﴿٤١﴾ are guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٠﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤١﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٢﴾

فَلَمَّا جَاءَتْ so when she came قِيلَ it was said أَهَكَذَا is like this عَرْشُكَ your Throne قَالَتْ she said كَأَنَّهُ (it is) as though هُوَ (were) the same وَأُوتِينَا and was bestowed on us الْعِلْمَ knowledge مِنْ قَبْلِهَا before her وَكُنَّا Muslims submitted (to Allah) ﴿٤٠﴾ وَصَدَّهَا Muslims submitted (to Allah) and we were مُسْلِمِينَ ﴿٤٠﴾ besides her and مَا that which كَانَتْ she used to تَعْبُدُ worship مِنْ دُونِ اللَّهِ Allah إِنَّهَا indeed she كَانَتْ was مِنْ of قَوْمٍ a people كَافِرِينَ ﴿٤١﴾ disbelieving قِيلَ it was said لَهَا to her ادْخُلِي enter الصَّرْحَ the palace فَلَمَّا but when رَأَتْهُ she saw it حَسِبَتْهُ she thought it لُجَّةً to be a pool وَكَشَفَتْ and she uncovered عَنْ سَاقَيْهَا her legs قَالَ he said إِنَّهُ verily it صَرْحٌ (is) a palace مُمَرَّدٌ traced smooth مِنْ of قَوَارِيرَ glass قَالَتْ she said رَبِّ my Lord إِنِّي I ظَلَمْتُ have wronged نَفْسِي

myself وَأَسْلَمْتُ and I submit (accept Islam) مَعَ with سُلَيْمَنَ Solomon ﷺ to Allah رَبِّ Lord الْعَالَمِينَ (of) the worlds

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. 44. It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the '*Âlamîn*.'"

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿١٥﴾ قَالَ يَنْقَوِرَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٦﴾ قَالُوا أَطِيزَنَا بِكَ وَيَمُنُ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿١٧﴾

وَلَقَدْ أَرْسَلْنَا and indeed We sent إِلَىٰ to ثَمُودَ Thamud أَخَاهُمْ their then look فَإِذَا Allah ﷻ worship to صَالِحًا Salih brother مُمْ they فَرِيقَانِ (became) two parties يَخْتَصِمُونَ quarreling with ﴿١٥﴾ each other قَالَ he said يَنْقَوِرَ O my people لِمَ why تَسْتَعْجِلُونَ do you seek to hasten بِالسَّيِّئَةِ the evil (Allah's torment) قَبْلَ before الْحَسَنَةِ the good (Allah's Mercy) لَوْلَا why not تَسْتَغْفِرُونَ you seek the ﷻ forgiveness of Allah ﷻ لَعَلَّكُمْ (of) Allah ﷻ that you تُرْحَمُونَ may be ﴿١٦﴾ قَالُوا they said أَطِيزَنَا we auger ill omen بِكَ at you وَيَمُنُ and those مَعَكَ with you قَالَ he said طَائِرُكُمْ your ill omen عِنْدَ (is) with Allah ﷻ بَلْ nay, but أَنْتُمْ you قَوْمٌ (are) a people تُفْتَنُونَ that are being tested ﴿١٧﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

وَكَاثُ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

وَكَاثُ in the city تِسْعَةُ nine رَهْطٍ men and there were يُفْسِدُونَ who made mischief in the land وَلَا and not يُصْلِحُونَ would reform ﴿٤٨﴾ قَالُوا they said تَقَاسَمُوا swear one to another بِاللَّهِ by Allah لَنُبَيِّتَنَّهُ we shall surely make a night attack on him وَأَهْلَهُ and his household ثُمَّ then لَنَقُولَنَّ we will surely say لِوَلِيِّهِ to his near relative مَا not شَهِدْنَا we witnessed مَهْلِكَ the destruction أَهْلِهِ (of) his household وَإِنَّا and verily we لَصَادِقُونَ (are) truthful وَمَكَرُوا so they plotted مَكْرًا a plot وَمَكَرْنَا and We planned مَكْرًا a plan وَهُمْ while they لَا not يَشْعُرُونَ perceived فَانْظُرْ thus see كَيْفَ how كَانَ was عَاقِبَةُ end مُكْرِهِمْ (of) their plot أَنَّا and their people أَجْمَعِينَ destroyed them We all together

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. 49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" 50. So they plotted a plot, and We planned a plan, while they perceived not. 51. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

فَإِنَّكَ يُؤْتِيهِمْ خَاوِبَةً بَمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْبُكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

فَإِنَّكَ these يُؤْتِيهِمْ (are) their houses خَاوِبَةً in ruin بَمَا for what ظَلَمُوا they did wrong إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed وَأَنْجَيْنَا who know يَعْلَمُونَ for people أَيْبُكُمْ and We saved لَتَأْتُونَ

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ and used to fear Allah
 وَلُوطًا (remember) Lot إِذْ قَالَ فَقَالَ he said إِذْ he said
 أَتَأْتُونَ النِّسَاءَ indecency وَأَنْتُمْ (to) men
 تَبْصُرُونَ see أَتَأْتُونَ why do you (to) men
 شَهْوَةً مِنْ دُونِ النِّسَاءِ instead of women
 أَنْتُمْ you nay but أَنْتُمْ you
 قَوْمٌ (are) a people جَاهِلُونَ who are ignorant

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. 53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَنْطَهَرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۚ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۚ أُولَٰئِكَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

by his people answer (there) was so not فَمَا كَانَتْ
the family drive out أَخْرِجُوا they said قَالُوا that إِلَّا أَنْ
Lot (of) لُوطٍ from قَرْيَتِكُمْ your city إِنَّهُمْ أَنْفُسٌ
a people يَنْطَهَرُونَ (who) are clean فَأَنْجَيْنَاهُ so We saved him
and his family وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا his wife
of (to be) الْغَابِرِينَ ﴿٥٧﴾ and those who remained behind
We rained down عَلَيْهِمْ مَطَرًا on them a rain (of stones) فَسَاءَ
evil was مَطَرُ the rain الْمُنْذَرِينَ ﴿٥٨﴾ (of) those who were warned
say لَحْمَدُ all praise لِلَّهِ (is) to Allah وَسَلَامٌ and peace be
His slaves الَّذِينَ اصْطَفَىٰ whom اللَّهُ He has chosen
or what أَمَّا يُشْرِكُونَ ﴿٥٩﴾ they ascribe as partners
He Who خَلَقَ the heavens السَّمَوَاتِ وَالْأَرْضَ and the earth
and sends down لَكُمْ مِنَ السَّمَاءِ مَاءً the sky
water فَأَنْبَتْنَا and We cause to grow بِهِ حَدَائِقَ ذَاتَ
full of بَهْجَةٍ beauty and delight مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا
that أَنْ تَنْبِتُوا you cause to grow شَجَرَهَا their trees
any god مَعَ اللَّهِ Allah بَلْ هُمْ قَوْمٌ they are
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?" 60. Is not He (better than your gods) Who created the heavens and the earth, and

sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أُولَئِكَ مَعَ اللَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

as a fixed *قَرَارًا* the earth *الْأَرْضَ* has made *جَعَلَ* is He Who *أَمَّنْ*
وَجَعَلَ abode and has placed *خِلَالَهَا* in its midst *أَنْهَارًا* rivers *وَجَعَلَ*
and has placed *لَهَا* firm mountains *رَوَاسِيَ* for it *وَجَعَلَ* between *بَيْنَ* the two seas *الْبَحْرَيْنِ*
is *أُولَئِكَ* a barrier *حَاجِزًا* *أُولَئِكَ* most of *أَكْثَرُهُمْ* Nay but *بَلْ* Allah *اللَّهُ* with *مَعَ* there any god
Who responds *يُجِيبُ* is He *أَمَّنْ* they know *يَعْلَمُونَ* ﴿٦١﴾ *الْمُضْطَرَّ* to the distressed one *إِذَا* when *دَعَاهُ* he calls Him *وَيَكْشِفُ*
and removes *السُّوءَ* the evil *وَيَجْعَلُكُمْ* and makes you *خُلَفَاءَ* *أُولَئِكَ* (of) the earth *الْأَرْضِ* inheritors
is *أَمَّنْ* you remember *تَذَكَّرُونَ* ﴿٦٢﴾ *يَهْدِيكُمْ* He Who *يُحْدِيكُمْ* guides you *فِي* in *ظُلُمَاتِ* the darkness *الْبَرِّ* (of)
the land *وَالْبَحْرِ* and the sea *وَمَنْ* and Who *يُرْسِلُ* sends *الرِّيَّحَ* the winds
His *رَحْمَتِهِ* before *بَيْنَ* as heralds of glad tidings *أُولَئِكَ* Mercy
High *تَعَالَى* Allah *اللَّهُ* with *مَعَ* is there any god *أُولَئِكَ* Exalted is
they *يُشْرِكُونَ* ﴿٦٣﴾ above all that *عَمَّا* Allah *اللَّهُ* associate partners

61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas? Is there any *ilâh* with Allâh? Nay, but most of them know not! 62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember! 63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* with Allâh? High Exalted be Allâh above all that they associate as partners!

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ بَلٌ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَيُّنَا لَمُخْرَجُونَ ﴿٦٧﴾

أَمَّنْ He Who is يَبْدَأُ originates creation ثُمَّ then يُعِيدُهُ shall repeat it وَمَنْ Who and يَرْزُقُكُمْ provides you مِنَ from السَّمَاءِ heaven وَالْأَرْضِ earth أُولَئِكَ is there any god مَعَ with Allah قُلْ say هَاتُوا bring forth بُرْهَانَكُمْ your proof إِنْ if كُنْتُمْ you are صَادِقِينَ truthful ﴿٦٤﴾ قُلْ لَا none يَعْلَمُ knows مَنْ who فِي in (is) السَّمَوَاتِ the heavens وَالْأَرْضِ the earth الْغَيْبَ the unseen وَمَا nor يَشْعُرُونَ can they perceive أَيَّانَ when يُبْعَثُونَ they shall be resurrected ﴿٦٥﴾ بَلِ they nay أَدْرَكَ is more the Hereafter of أَلَاخِرَةُ their knowledge عِلْمُهُمْ accomplished they nay هُمْ they فِي in (are) شَكٍّ doubt مِنْهَا about it بَلِ nay هُمْ they عَنْهَا about it ﴿٦٦﴾ وَقَالَ (are) blind عَمُونَ ﴿٦٧﴾ كَفَرُوا those who الَّذِينَ and say قُلْ we have become كُنَّا dust وَءَابَاؤُنَا and our fathers أَبَا really shall we لَمُخْرَجُونَ ﴿٦٧﴾ be brought forth

64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected." 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. 67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?"

لَقَدْ وَعدْنَا هَذَا لَكُمْ وءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

لَقَدْ indeed وَعِدْنَا we were promised هَذَا this نَحْنُ We and آبَاؤُنَا and
 (nothing) إِلَّا this is هَذَا verily إِنَّ before مِنْ قَبْلُ our forefathers
 in but أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ (of) the ancients قُلْ say سِيرُوا travel فِي in
 the land الْأَرْضِ فَانظُرُوا and see كَيْفَ how كَانَ has been عَاقِبَةُ the end
 الْمُجْرِمِينَ ﴿٦٩﴾ (of) the criminals وَلَا and not نَحْزَنُ grieve عَلَيْهِمْ over
 because of what مَا distress فِي in ضَيِّقٍ nor تَكُنْ be وَلَا them
 يَمْكُرُونَ ﴿٧٠﴾ they plot وَيَقُولُونَ and they say مَتَى هَذَا this الْوَعْدُ
 truthful صَادِقِينَ ﴿٧١﴾ you are كُنْتُمْ if إِنَّ promise (will be fulfilled)
 قُلْ say عَسَى perhaps أَنْ that يَكُونُ may be رَدْفٌ close behind لَكُمْ
 you haste on (to) بَعْضُ some الَّذِي which (of) تَسْتَعْجِلُونَ ﴿٧٢﴾
 وَلَئِنَّ and verily رَبَّكَ your Lord لَدُوْهُ full (is) فَضْلٍ grace (of) عَلَى for
 النَّاسِ mankind وَلَكِنَّ yet (but) أَكْثَرُهُمْ most of them لَا do not
 بِشُكْرٍ ﴿٧٣﴾ give thanks

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَلَئِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَذَا الْقُرْآنَ يَقْضَى عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۖ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْبَحْقِ الْمُبِينِ ﴿٧٩﴾

وَلَئِنَّ رَبَّكَ and verily رَبَّكَ your Lord لَيَعْلَمُ knows مَا what تُكِنُّ conceal
 صُدُورُهُمْ their breasts وَمَا and what يُعْلِنُونَ ﴿٧٤﴾ they reveal وَمَا (and
 the heaven السَّمَاءِ in hidden غَائِبَةٍ (from) فِي in the earth وَالْأَرْضِ and
 إِلَّا but فِي in (is) كِتَابٍ book مُبِينٍ ﴿٧٥﴾ a clear إِنَّ
 the children بَنِي to يَقْضَى narrates عَلَى Quran الْقُرْآنَ this هَذَا verily
 in which إِسْرَءِيلَ (of) Israel أَكْثَرَ most الَّذِي (of) هُمْ they فِي in
 and a رَحْمَةً and verily it is وَإِنَّهُمْ differ ﴿٧٦﴾ وَرَحْمَةً a guidance
 لِّلْمُؤْمِنِينَ ﴿٧٧﴾ mercy for the believers إِنَّ verily رَبَّكَ your Lord يَقْضِي

and وَهُوَ by His Judgement بِحُكْمِهِ between them يَنْتَهُم will decide
so put فَتَوَكَّلْ the All-Knowing الْعَلِيمُ the All-Mighty الْعَزِيزُ He is
truth الْحَقُّ (are) on عَلَى surely you إِنَّكَ Allah اللَّهُ in your trust
the manifest الْمُبِينُ ﴿٧٩﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear
Book. 76. Verily, this Qur'ân narrates to the Children of Israel most of that in
which they differ. 77. And truly, it (this Qur'ân) is a guide and a mercy for the
believers. 78. Verily, your Lord will decide between them (various sects) by His
Judgement. And He is the All-Mighty, the All-Knowing. 79. So put your trust in
Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

nor إِنَّكَ لَا verily you تَسْمِعُ cannot تَسْمِعُ the dead الْمَوْتَى make hear
تَسْمِعُ تَسْمِعُ can you make hear تَسْمِعُ the deaf الدُّعَاءَ the call إِذَا when وَلَّوْا
تَسْمِعُ تَسْمِعُ they flee مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ and nor turning their backs
تَسْمِعُ تَسْمِعُ lead الْعُمَى the blind عَنْ out of ضَلَالَتِهِمْ their error إِنْ not تَسْمِعُ
تَسْمِعُ believe يُؤْمِنُ those who مَنْ except إِلَّا you can make to hear
تَسْمِعُ تَسْمِعُ in Our Signs فَهُمْ and they مُسْلِمُونَ ﴿٨١﴾
تَسْمِعُ تَسْمِعُ against them عَلَيْهِم the word الْقَوْلُ is fulfilled وَقَعَ and when
تَسْمِعُ تَسْمِعُ We shall bring out أَخْرَجْنَا لَهُمْ for them دَابَّةً a beast مِّنَ from الْأَرْضِ
تَسْمِعُ تَسْمِعُ the earth تُكَلِّمُهُمْ (which) will speak to them أَنَّ because النَّاسَ
تَسْمِعُ تَسْمِعُ mankind كَانُوا were بِآيَاتِنَا in our Signs لَا not يُوقِنُونَ ﴿٨٢﴾ certain وَيَوْمَ
تَسْمِعُ تَسْمِعُ We shall gather نَحْشُرُ and (remember) the Day when
تَسْمِعُ تَسْمِعُ of those who مِمَّنْ a troop فَوْجًا nation أُمَّةٍ every كُلِّ
تَسْمِعُ تَسْمِعُ Our signs بِآيَاتِنَا فَهُمْ and they يُوزَعُونَ ﴿٨٣﴾ shall be driven

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear
the call, when they flee, turning their backs. 81. Nor can you lead the blind out of
their error. You can only make to hear those who believe in Our *Ayât*, and who
have submitted. 82. And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. 83. And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ آدَا كُنْتُمْ تَعْمَلُونَ ﴿٨١﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٢﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٣﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَفْزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٤﴾

حَتَّىٰ till إِذَا when جَاءُوا they come قَالَ He will say أَكَذَّبْتُمْ did you deny بِآيَاتِي My Signs (proofs) وَلَمْ whereas not تُحِيطُوا you comprehended بِهَا them عِلْمًا by knowledge أَمْ آدَا or what كُنْتُمْ you used to do وَوَقَعَ the word الْقَوْلُ and will be fulfilled عَلَيْهِمْ the word ظَلَمُوا because they have done wrong فَهُمْ they have done wrong لَا not يَنْطِقُونَ ﴿٨٢﴾ أَلَمْ will be able to speak أَلَمْ did not يَرَوْا they see أَنَّا that We جَعَلْنَا have made اللَّيْلَ the night لَيْسَكُنَا for them to rest فِيهِ therein وَالنَّهَارَ and the day مُبْصِرًا sight-giving إِنَّ verily فِي in ذَلِكَ this لَآيَاتٍ signs (are) لِّقَوْمٍ for people يُؤْمِنُونَ ﴿٨٣﴾ وَيَوْمَ who believe وَوَقَعَ will be blown يُنْفَخُ and (remember) the day on which (are) in all who مَنْ and will be terrified فَتَفْزِعَ the Trumpet وَمَنْ the heavens السَّمَوَاتِ and who فِي on (are) الْأَرْضِ the earth إِلَّا the earth shall أَتَوْهُ and all وَكُلٌّ Allah wills شَاءَ him whom مَنْ except هُزِّلُوا humbled دَاخِرِينَ ﴿٨٤﴾ come to Him

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?" 85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. 87. And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَنَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْقَضَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ ﴿٨٥﴾ وَمَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٦﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٨٧﴾

and think them **لِجَبَالٍ** the mountains **تَحْسَبُهَا** as the passing **مَرٌّ** shall pass away **بُتْرٌ** but they **وَهِيَ** solid **جَامِدَةٌ** away **السَّحَابِ** (of) the clouds **صُنْعَ** (of) Allah **الَّذِي** Who **أَتَقَنَ** perfected **كُلَّ شَيْءٍ** every thing **إِنَّهُ** verily He **خَيْرٌ** (is) whoever **مَنْ** you do **تَعْمَلُونَ** with all what **بِمَا** Well-Acquainted **جَاءَ** brings **بِالْحَسَنَةِ** a good deed **فَلَهُ** for him **خَيْرٌ** (will be) better **مِنْهَا** on that Day **يَوْمَئِذٍ** the terror **فَرَجَ** from **يَنْ** and they **وَهُمْ** than it **يَأْمِنُونَ** (will be) safe **وَمَنْ** and whoever **جَاءَ** brings (does) **بِالسَّيِّئَةِ** an evil (deed) **فَكَبَّتْ** they will be cast down **وَجُوهُهُمْ** on their faces **فِي** in **النَّارِ** the Fire **هَلْ** are **تُجْزَوْنَ** you being recompensed **إِلَّا** except **مَا** what **كُنْتُمْ** you used to **تَعْمَلُونَ** do

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

إِنَّمَا indeed أُمِرْتُ I have been commanded أَنْ to أَعْبُدَ worship رَبِّي the Lord هَذِهِ (of) this الْبَلَدِ city الَّذِي Who has sanctified it حَرَّمَهَا and I أُمِرْتُ and to Whom (belongs) وَلَهُ كُلُّ (is) every شَيْءٍ thing وَأُمِرْتُ I have been commanded أَنْ to أَكُونَ be مِنَ among الْمُسْلِمِينَ ﴿٩١﴾ the Muslims وَأَنْ and to أَتْلُو recite الْقُرْآنَ the Quran فَمَنِ so whoever اهْتَدَىٰ receives guidance فَإِنَّمَا verily يَهْتَدِي then he receives it لِنَفْسِهِ for the good of his ownself وَمَنْ and whosoever ضَلَّ goes astray فَقُلْ say (to him) إِنَّمَا verily أَنَا I (am) مِنَ (one) of الْمُنذِرِينَ ﴿٩٢﴾ the warners وَقُلِ and say الْحَمْدُ All praises لِلَّهِ (is) to Allah سَيُرِيكُمْ and you shall recognize آيَاتِهِ His Signs فَتَعْرِفُونَهَا He will show you

of what **عَمَّا** is unaware **يَغْفِلُ** your Lord **رَبِّكَ** and not **وَمَا** them
you do **تَعْمَلُونَ ﴿١٦﴾**

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. 92. And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." 93. And say: "All the praises and thanks be to Allâh. He will show you His *Ayât*, and you shall recognise them. And your Lord is not unaware of what you do."

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَيِّعُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُمْ كَانَتْ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

طسّم ﴿١﴾ تِلْكَ these آيَاتُ (of) the verses الْكِتَابِ (are) the Book
المُبِينِ ﴿٢﴾ manifest نَتْلُو We recite عَلَيْكَ to you مِنْ of نَبَأِ
مُوسَى (of) Moses وَفِرْعَوْنَ and Pharaoh بِالْحَقِّ in truth لِقَوْمٍ
يُؤْمِنُونَ ﴿٣﴾ for a people who believe إِنَّ verily فِرْعَوْنَ Pharaoh
عَلَا exalted himself in الْأَرْضِ the land وَجَعَلَ and made أَهْلَهَا
its شِيْعًا people يَسْتَضِعُّ sects طَائِفَةً a group مِنْهُمْ among
يُدَيِّعُ them killing أَبْنَاءَهُمْ their sons وَيَسْتَحْيِي and letting live
نِسَاءَهُمْ their females إِنَّهُمْ verily كَانَتْ he was مِنْ of الْمُفْسِدِينَ ﴿٤﴾
those who وَرِيدُ and We wished أَنْ to نَمُنَّ do a favour عَلَى
on/to الَّذِينَ those who اسْتُضِعُوا were weak فِي in الْأَرْضِ the land
وَنَجْعَلَهُمْ and to make them أَئِمَّةً rulers وَنَجْعَلَهُمْ and to make them
the inheritors الْوَارِثِينَ ﴿٥﴾

Sûrat Al-Qasas
(The Narration) XXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn-Mîm* 2. These are the Verses of the manifest Book. 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. 5. And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَتُكَيِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْقَطْعُ ؕ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

وَتُكَيِّنَ and to establish لَهُمْ them (for) فِي in الْأَرْضِ the land وَنُرِي and We let see فِرْعَوْنَ Pharaoh وَهَمَانَ and Haman وَجُنُودَهُمَا and their hosts مِنْهُمْ from them مَا that (which) كَانُوا they were يَحْذَرُونَ Fearing ﴿٦﴾ وَأَوْحَيْنَا and We inspired إِلَىٰ (to) أُمِّ the mother of مُوسَىٰ Moses (of) أَنْ to أَرْضِعِيهِ suckle him فَإِذَا but if خِفْتِ you fear عَلَيْهِ for him فَأَلْقِيهِ then cast him فِي into الْيَمِّ the river وَلَا and not تَخَافِي fear وَلَا and not تَحْزَنِي grieve إِنَّا We رَادُّوهُ shall (one) إِلَيْكِ bring him back وَجَاعِلُوهُ to you مِنَ and shall make him (one) مِنَ of الْمُرْسَلِينَ the Messengers ﴿٧﴾ فَالْقَطْعُ then pick him up ؕ أَلْ the household of فِرْعَوْنَ Pharaoh لِيَكُونَ (of) لَهُمْ that he might become عَدُوًّا an enemy وَحَزَنًا and grief إِنَّ فِرْعَوْنَ verily وَهَمَانَ and Haman وَجُنُودَهُمَا and their hosts كَانُوا were خَاطِئِينَ sinners ﴿٨﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾
 وَأَصْبَحَ قُودًا أُمِّ مُوسَىٰ فَغَرِيًّا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَّبَّنَا عَلَيَّ قَلْبُهَا لِتَكُونَ مِنَ
 الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ
 مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِيحُونَ ﴿١٢﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ the wife and said (of) Pharaoh قُرْتُ عَيْنٍ a comfort
 kill قَتْلُوهُ do not لَا and for you وَلَكَ for me لِي of the eye عَيْنِ
 or أَوْ he may be of benefit to us يَنْفَعَنَا (that) عَسَىٰ perhaps him
 not لَا and they وَهُمْ as a son وَلَدًا we may adopt him نَتَّخِذُهُ
 (of) the امْرِئِ the heart قُودًا and became وَأَصْبَحَ perceive ﴿٩﴾
 she was كَادَتْ verily إِنْ empty فَغَرِيًّا (of) Moses مَوْسَىٰ mother
 to disclose تَبْدِي very near بِهِ him لَوْلَا had not أَنْ that رَّبَّنَا
 so that she لَتَكُونَ her heart قَلْبُهَا (over) عَلَيَّ We strengthened
 and وَقَالَتِ the believers الْمُؤْمِنِينَ ﴿١٠﴾ (as one) of مِنْ might remain
 so she قُصِّيهِ follow him فَبَصُرَتْ to his sister لِأُخْتِهِ she said
 not لَا while they وَهُمْ a far place جُنْبٍ from عَنْ him بِهِ watched
 for him عَلَيْهِ and We had forbidden وَحَرَّمْنَا ﴿١١﴾ perceive
 الْمَرَاضِعَ suckling mothers مِنْ قَبْلُ already فَقَالَتْ then she said
 a household بَيْتٍ people of أَهْلِ on/to عَلَىٰ I direct you أَدُلُّكُمْ shall
 يَكْفُلُونَهُ who will care for him لَكُمْ for you وَهُمْ and they will لَهُمْ
 look after in a good manner نَصِيحُونَ ﴿١٢﴾ to him

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. 10. And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَهَٰذَا مِن عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِن شِيعِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَّزَ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالِ هَٰذَا مِن عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌ مُّبِينٌ ﴿١٥﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ to his mother كَيْ that might be comforted عَيْنُهَا her eye وَلَا and not تَحْزَنَ grieve وَلِتَعْلَمَ and that she might know أَنَّ the Promise وَعْدَ Allah (of) حَقٌّ (is) true وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا not يَعْلَمُونَ ﴿١٣﴾ know وَلَمَّا and when بَلَغَ he attained أَشُدَّهُ his full strength وَاسْتَوَىٰ and became perfect (in manhood) ءَاتَيْنَاهُ and bestowed on him حُكْمًا judgement وَعِلْمًا knowledge وَكَذَٰلِكَ and he. وَدَخَلَ the good doers الْمُحْسِنِينَ ﴿١٤﴾ We reward thus نَجْزِي the city الْمَدِينَةَ entered عَلَىٰ at حِينٍ a time غَفْلَةٍ (of) unawareness مِّنْ of أَهْلِهَا its people فَوَجَدَ and he found فِيهَا there (in it) رَجُلَيْنِ two men هَٰذَا fighting هَٰذَا this مِّنْ (was) of شِيعَتِهِ party and asked him for عَدُوِّهِ (was) of مِّنْ (the man) who شِيعَتِهِ (was) of مِّنْ (the man) who هَٰذَا help against his party عَلَىٰ his party so struck him فَوَكَّزَ his foe عَدُوِّهِ (was) of مِّنْ the one who الَّذِي with his fist Moses فَقَضَىٰ and killed عَلَيْهِ him قَالِ he said هَٰذَا this (is) of عَمَلِ the doing الشَّيْطَانِ (of) Satan إِنَّهُ verily he is عَدُوٌّ an enemy مُضِلٌ misleading مُّبِينٌ ﴿١٥﴾ plain

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* and religious knowledge. And thus do We reward the *Muhsinûn*. 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân*'s (Satan's) doing, verily, he is a plain misleading enemy."

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَرِيدُ أَنْ تُقَاتِلَنِي كَمَا قَاتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

قَالَ رَبِّ he said رَبِّ My Lord إِنِّي I ظَلَمْتُ have wronged نَفْسِي myself فَغْفِرْ so forgive لِي (for me) فَغَفَرَ and He forgave لَهُ him إِنَّكَ verily هُوَ He الْغَفُورُ (is) the Oft-Forgiving الرَّحِيمُ the Most Merciful قَالَ he said رَبِّ My Lord بِمَا with which أَنْعَمْتَ you have favored عَلَيَّ me فَلَنْ never أَكُونَ I will be ظَهِيرًا a helper لِلْمُجْرِمِينَ of the criminals فَأَصْبَحَ so he became in الْمَدِينَةِ the city خَائِفًا afraid يَتَرَقَّبُ looking about فَإِذَا when behold الَّذِي the man who اَسْتَنْصَرُ had sought his help yesterday يَسْتَصْرِخُهُ called him for his help قَالَ said لَهُ to him مُوسَى Moses إِنَّكَ verily you are لَغَوِيٌّ a misleader مُبِينٌ plain فَلَمَّا then when أَرَادَ that he decided أَنْ to يَبْطِشُ seize بِالَّذِي the man هُوَ who عَدُوٌّ (was) an enemy لَهُمَا to both of them قَالَ said (the man) يَمْوَسَّى O Moses أَرِيدُ do you want أَنْ to تَقَاتِلَنِي kill me كَمَا as قَاتَلْتَ you killed نَفْسًا a man yesterday إِنْ nothing تُرِيدُ you want إِلَّا but أَنْ to تَكُونَ become جَبَّارًا a tyrant فِي in الْأَرْضِ the land وَمَا and تُرِيدُ not أَنْ to تَكُونَ be مِنَ of الْمُصْلِحِينَ those who do right

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn*!" 18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُْوسَىٰ إِنَّكَ أَلَمَّا بِاتِمْرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَذْيَبٌ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَذْيَبٍ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا from a man and there came the farthest end الْمَدِينَةِ (of) the city يَسْعَى running قَالَ he said يَمُْوسَىٰ O Moses إِنَّكَ the chiefs أَلَمَّا verily بِاتِمْرُونَ are taking counsel together بِكَ about you لِيَقْتُلُوكَ to kill you فَاخْرُجْ so escape إِنِّي truly I am toكَ you (one) of النَّاصِحِينَ the good advisers ﴿٢٠﴾ فَخَرَجَ he escaped مِنْهَا from there خَائِفًا being afraid يَتَرَقَّبُ looking about قَالَ he said رَبِّ My Lord نَجِّنِي save me مِنَ الْقَوْمِ the people الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا wrong-doers and when تَوَجَّهَ he went تَلَقَّاهُ towards مَذْيَبٍ (city) of) Madyan قَالَ he said رَبِّي it may be عَسَى (that) أَن My Lord يَهْدِيَنِي guides me سَوَاءَ (to) the Right السَّبِيلِ Path ﴿٢٢﴾ وَلَمَّا and when وَرَدَ he arrived مَاءَ the water مَذْيَبٍ (at) Madyan (of) وَجَدَ he found عَلَيْهِ there أُمَّةٌ a group مِّنَ of النَّاسِ men يَسْقُونَ watering (their flocks) وَوَجَدَ and he found مِنْ دُونِهِمُ besides them امْرَأَتَيْنِ two women تَذُودَانِ who were keeping back (their flocks) قَالَ he مَا said خَطْبُكُمَا (is) the matter with you قَالَتَا they said لَا take (their بُصْدِرَ until حَتَّى we can water (our flocks) نَسْقِي not old man أَبُونَا the shepherds الرِّعَاءُ flocks) شَيْخٌ and our father is very كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" 22. And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَبْأَبُ اسْتَعْجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَعَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَجَجٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

he then for them so he watered (their flocks) فَسَقَى then تَوَلَّى he turned back of إِلَى to shade الظِّلِّ and said فَقَالَ My Lord رَبِّ and said إِنِّي Truly, I am of لِمَا of whatever أَنْزَلْتَ you bestowed إِلَيَّ on me مِنْ good خَيْرٍ ﴿٢٤﴾ in need فَجَاءَتْهُ then there came to him إِحْدَاهُمَا she تَمْشِي walking عَلَى اسْتِحْيَاءٍ shyly قَالَتْ she said إِنَّ أَبِي verily أَبِي my father يَدْعُوكَ calls you لِيَجْزِيَكَ that he أَجْرَ may give you reward مَا that سَقَيْتَ you watered لَنَا for us فَلَمَّا so when جَاءَهُ he came to him وَقَصَّ and narrated عَلَيْهِ to him الْقَصَصَ the story قَالَ he said لَا not تَخَفْ fear نَبَوْتَ you have مِنَ escaped from الْقَوْمِ the people الظَّالِمِينَ ﴿٢٥﴾ wrong-doers قَالَتْ said إِحْدَاهُمَا one of them يَبْأَبُ O my father اسْتَعْجِرْهُ hire him إِنَّ hire him خَيْرٍ the best مِنْ the best خَيْرٍ verily (is) the الْقَوِيُّ you can hire اسْتَعَجَرْتَ who أَمِينُ ﴿٢٦﴾ strong the trustworthy قَالَ he said إِنِّي verily أُرِيدُ I want أَنْ to أُنكِحَكَ wed to you إِحْدَى one of ابْنَتَيَّ daughters of mine هَاتَيْنِ these two عَلَى on the condition أَنْ that تَأْجُرَنِي you serve me ثَمْنِي for eight حَجَجٌ years فَإِنْ but if أَتَمَمْتَ you complete عَشْرًا ten years فَمِنْ then it will be عِنْدِكَ from you وَمَا and not أُرِيدُ I want أَنْ to أَشُقَّ make it difficult عَلَيْكَ for you سَتَجِدُنِي if find me the الصَّالِحِينَ ﴿٢٧﴾ (one) of Allah wills if find me righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ ﴿٢٩﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٣٠﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾

قَالَ he said ذَلِكَ that بَيْنِي and you وَيْنَكَ (is) between me
then no فَلَا I fulfil قَضَيْتُ (of) the two terms أَلْجَلَيْنِ whichever
عَذَابَ on me عَلَى (will be) and Allah وَاللَّهُ over مَا
what نَقُولُ we say وَكِيلٌ (is) surety ﴿٢٨﴾ فَلَمَّا then when قَضَى
fulfilled مُوسَى Moses أَلْجَلِ the term وَسَارَ and was travelling بِأَهْلِهِ
with his family مَآئِسَ he saw مِنْ in جَانِبِ the direction الطَّوْرِ (of)
the Tur Mount نَارًا a fire قَالَ he said لِأَهْلِهِ to his family اْمْكُثُوا
wait إِنِّي I ءَاسْتُ have seen نَارًا a fire لَعَلِّي perhaps مَايَكُم
or some information يَخْبِرُ from there مِنْهَا may bring to you
that you may لَعَلَّكُمْ fire النَّارِ of اِمِّنْ a burning brand جَذَوْفَ
he reached it تَصْطَلُّوْنَ ﴿٢٩﴾ فَلَمَّا so when أَتَاهَا
نُودِيَ he was called مِنْ from شَطِئِ the side الْوَادِ (of) the valley
الْأَيْمَنِ the right فِي in الْبُقْعَةِ place الْمُبْرَكَةِ the blessed مِنْ from
الشَّجَرَةِ the tree أَنَّ (saying) that يَمْوَسَّى O Moses إِنِّي verily أَنَا I
(of) the worlds رَبُّ Allah رَبُّ the Lord الْعَالَمِينَ ﴿٣٠﴾

29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." **30.** So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the 'Âlamîn!

وَأَنْ أَلْقِيْهِ عَصَاكَ throw your stick فَلَمَّا but when رَآهَا he saw it تَهْتَزُّ as if it were كَأَنَّهُا moving فَتَوَلَّى he turned وَلَّى a snake جَاءَ as if it were مُذْبِرًا he turned
flight وَلَمْ and not يُعَقِّبُ looked back يَمْوِجُ O Moses أَقْبَلَ draw (are) of مِنْ verily you إِنَّكَ fear تَخَفُ and do not وَلَا near
in الْأَمِينِ ﴿٣٦﴾ those who are secure أَسْلَكَ put يَدَكَ your hand فِي in your hand جِيءَ your bosom تَخْرُجُ it will come forth بَيْضَاءَ white مِنْ مِنْ غَيْرِ
your جَاءَكَ to you إِلَيْكَ and draw وَأَضْمَمُ disease سَوَّوْ without your جَنَاحَكَ to you
two evidences بَرَهَانَيْنِ these are فَذَانِكَ fear الرَّهْبِ from مِنْ hand
and his وَمَلَأْنِيْهِ Pharaoh فِرْعَوْنَ to إِلَى your Lord رَبِّكَ from مِنْ
﴿٣٧﴾ a people قَوْمًا they are كَانُوا verily they إِنَّهُمْ chiefs
I فَتَلَّكَ verily رَبِّ my Lord إِلَى he said قَالَ who are rebellious
that أَن and I fear فَأَخَافُ a man نَفْسًا of them مِنْهُمْ have killed
they kill me يَفْتُلُونِ ﴿٣٨﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٩﴾ قَالَ سَنُنْذِرُ
عَصِيكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِأَيِّدِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ ﴿٤٠﴾ فَلَمَّا
جَاءَهُم مُّوسَىٰ بِأَيِّدِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٤١﴾

وَإِخَى وَأَخِي and my brother هَارُونَ Aaron هُوَ he أَفْصَحُ (is) more eloquent مِنِّي than me لِسَانًا in speech فَأَرْسِلْهُ so send him مَعِيَ with

I fear أَنُكَذِّبُونِ (٣٤) as a helper رِدْءًا me to confirm me إِنَّي verily أَخَافُ We will سَنَشُدُّ Allah said قَالُ they will deny me that أَنُكَذِّبُونِ (٣٤) your arm بِأَخِيكَ strengthen عَضُدَكَ and وَنَجْعَدُ through your brother and وَنَجْعَدُ power فَلَا so not يَصِلُونَ you both لَكُمَا give (make) إِنِّيكَمَا they shall reach بِآيَاتِنَا with Our Signs أَنْتُمَا you (both) and those who اتَّبَعَكُمَا follow you أَلْفَلِيلُونَ (٣٥) (will be) the قَالُوا then when جَاءَهُمْ victors فَلَمَّا came to them مُوسَى Moses بِآيَاتِنَا with Our Signs بَيِّنَاتٍ clear قَالُوا they said مَا nothing هَذَا this (is) إِلَّا but سِحْرٌ مَّفْتَرٍ magic وَمَا invented and not سَمِعْنَا we heard of old بِهَذَا of this فِي (in) مَا بآبَاءِنَا our fathers الْأَوَّلِينَ (٣٦)

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." 36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ (٣٥) وَقَالَ فِرْعَوْنُ يَتَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُنْ عَلَى الطِّينِ فَأَجْعَلَ لِي صَرْحًا لَعَلِّي أطَّلِعُ إِلَىٰ إِلَهِ مُوسَى وَإِنِّي لأظنُّمُ مِنَ الْكَذِبِينَ (٣٦) وَأَسْتَكَبرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَهَانَا لَا يُرْجَعُونَ (٣٦)

وَقَالَ مُوسَى and said رَبِّي my Lord أَعْلَمُ knows best بِمَنْ of جَاءَ who بِالْهُدَىٰ with guidance مِنْ عِنْدِهِ from Him وَمَنْ and تَكُونُ who لَهُ will be عَاقِبَةُ (for him) الدَّارِ the happy end الظَّالِمُونَ (٣٥) Hereafter إِنَّهُمْ verily لَا not يُفْلِحُ will be successful وَمَا عَلِمْتُ I know لَكُمْ that you have مِنْ any إِلَهِ god غَيْرِي on other than me فَأَوْقِدْ so kindle لِي for me يَهْمَنُنْ O Haman عَلَى on الطِّينِ clay فَأَجْعَلَ and set up لِي for me صَرْحًا a lofty tower لَعَلِّي a lofty tower (of) Moses مُوسَى the God إِلَهِ at إِلَهِ may I look أَطَّلِعُ so that I

وَلَايَ and verily لَاظُنُّمُ I think that he (is) one of الْكَذِبِينَ the liars وَأَسْتَكْبَرُ and was arrogant هُوَ he وَجُنُودُهُ and his hosts (soldiers) فِي in الْأَرْضِ that land بِغَيْرِ without الْحَقِّ right وَظَنُّوا and they thought أَنَّهُمْ that they لَا to Us إِيَّاْنَا not يُرْجَعُونَ would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ۝ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْتَكْوِيرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ۝ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ۝ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ۝

فَأَخَذْنَاهُ and his hosts (soldiers) وَجُنُودُهُ so We seized him and We threw them in the sea الْيَمِّ فَانْظُرْ how كَيْفَ so behold (of) the wrong-doers الظَّالِمِينَ the end عَاقِبَةُ was كَانَتْ وَجَعَلْنَاهُمْ inviting يَدْعُونَ leaders أَيْمَةً and We have made them إِلَى to الْتَكْوِيرِ the fire وَيَوْمَ the Day الْقِيَامَةِ and on the Day (of) Resurrection لَا not يُنصَرُونَ they will be helped وَأَتَّبَعْنَاهُمْ and We made to فِي in هَذِهِ this الدُّنْيَا world لَعْنَةً a curse وَيَوْمَ and (will be) هُمْ they مِنَ (of) Resurrection الْقِيَامَةِ on the Day We gave آتَيْنَا and indeed وَلَقَدْ the despised الْمَقْبُوحِينَ among We had أَهْلَكْنَا after مِنْ بَعْدِ مَا the Scripture الْكِتَابَ Moses as أَهْلَكْنَا the generations الْأُولَىٰ of old بَصَائِرَ enlightments and وَهُدًى for mankind وَرَحْمَةً and a guidance لَّعَلَّهُمْ a mercy يَتَذَكَّرُونَ that they might remember وَمَا and not

وَلَكِنَّا created أَنشَأْنَا but We قُرُونًا generations فَنطاولُ and long
 عَلَيْهِمُ (over them) أَلْعُمُرُ the ages وَمَا and not كُنْتَ you
 أَتَاوِيَا were تَاوِيَا a dweller فِي in أَهْلِ the people مَدْيَنَ (of) Madyan
 تَتْلُوْا reciting عَلَيْهِمُ to them ءَايَاتِنَا Our Verses وَلَكِنَّا but We
 كُنَّا were (kept) مُرْسِلِينَ ﴿١٥﴾ sending (messengers) وَمَا and not كُنْتَ
 إِذْ (of) the Tur (Mount) الطُّورِ at the side يَجَانِبُ you were
 نَادَيْنَا We called وَلَكِنْ but رَحْمَةً رَّحْمَةً as a mercy مِنْ from رَبِّكَ your
 لِنُنْذِرَ Lord لِنُنْذِرَ that you give warning قَوْمًا to a people مَّا not أَنْتَهُمُ
 نَذِيرٍ any نَذِيرٍ WARNER مِنْ قَبْلِكَ before you لَعَلَّهُمْ
 they may remember (or receive) يَتَذَكَّرُونَ ﴿١٦﴾ in order that they
 وَلَوْلَا and if not أَن (that) تُصِيبَهُمْ مُّصِيبَةٌ seize them
 قَدْ دَمَتْ for what بِمَا a calamity أَيْدِيهِمْ have sent forth
 رَبَّنَا Our Lord! لَوْلَا why not أَرْسَلْتَ

we would then have **فَتَنَّبِعَ** a Messenger **رَسُولًا** to us **إِلَيْنَا** you sent
and we would **وَنَكُونُ** Your Verses (of Quran) **آيَاتِكَ** followed
the believers **الْمُؤْمِنِينَ** among **مِنْ** have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* and would have been among the believers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿١٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾

فَلَمَّا جَاءَهُمُ but when **الْحَقُّ** the truth has come to them **قَالُوا** from Us they said **لَوْلَا** why not **أُوتِيَ** he was given **مِثْلَ** the like **مَا** (of) what **أُوتِيَ** was given **مُوسَىٰ** Moses **أَوَلَمْ** did not **يَكْفُرُوا** they disbelieve **بِمَا** in what **أُوتِيَ** was given **مُوسَىٰ** Moses **مِنْ** in **قَبْلُ** before **قَالُوا** they said **سِحْرَانِ** two kinds of magic **تَظَاهَرَا** each **وَقَالُوا** and they said **إِنَّا** verily we **بِكُلِّ** in both **كَافِرُونَ** (are) disbelievers **﴿١٨﴾** **قُلْ** say **فَأْتُوا** then bring **كِتَابٍ** a Book **مِنْ عِنْدِ اللَّهِ** from Allah **هُوَ** which **أَهْدَىٰ** better guide **مِنْهُمَا** (is) than **أَتَّبِعُهُ** these two **﴿١٩﴾** **فَإِنْ** but if **لَمْ** not **يَسْتَجِيبُوا** they answer **لَكَ** (to) **فَاعْلَمْ** you **أَنَّمَا** then know **يَتَّبِعُونَ** they follow **أَهْوَاءَهُمْ** their **وَمَنْ** own lusts **أَضَلُّ** and who **مِمَّنِ** (is) more astray **يَتَّبِعُ** follows **هُوَ** his own lust **بِغَيْرِ** without **هُدًى** guidance **مِنْ** **﴿٢٠﴾** **إِنَّ اللَّهَ** Allah **لَا** verily **يَهْدِي** not **الْقَوْمَ** guides **الظَّالِمِينَ** the people wrong-doers

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." 50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn*.

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ٥١ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ﴾ and indeed We have conveyed the Word to them ﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ in order that they may remember ﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ﴾ those to whom We gave the Scripture before it ﴿هُمْ بِهِ يُؤْمِنُونَ﴾ they believe in it ﴿وَإِذَا يُتْلَىٰ﴾ and when it is recited to them ﴿قَالُوا ءَامَنَّا بِهِ﴾ they say We believe in it ﴿إِنَّهُ الْحَقُّ﴾ verily it is the truth ﴿مِنْ رَبِّنَا﴾ from our Lord ﴿إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾ indeed we have been (from) those who submit to Allah ﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ﴾ these will be given their reward twice ﴿بِمَا صَبَرُوا﴾ because they are patient ﴿وَيَدْرَءُونَ بِالْحَسَنَةِ﴾ and repel evil with good ﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ We have provided them and of what they spend

51. And indeed now We have conveyed the Word to them, in order that they may remember. 52. Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبَغِي الْجَاهِلِينَ﴾ ٥٥ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ تَنَخُطِفْ

يَعْلَمُونَ

know يَعْلَمُونَ not لَا them

الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَكَمْ أَهْلَكْنَا and how many وَكَمْ (from) قَرْيَةٍ
for its means of مَعِيشَتَهَا which were thankless بَطِرَتْ a town
not لَرَّ (of) their dwellings مَسْكِنُهُمْ and those فَلَئِكَ livelihood
تُسَكَّنُ مِنْ بَعْدِهِمْ have been inhabited إِلَّا except قَلِيلًا

are the inheritors ﴿٥٨﴾ We ﴿٥٩﴾ and verily We ﴿٦٠﴾ a little
 the ﴿٦١﴾ to destroy ﴿٦٢﴾ your Lord ﴿٦٣﴾ was ﴿٦٤﴾ and not ﴿٦٥﴾
 towns ﴿٦٦﴾ until ﴿٦٧﴾ He sends ﴿٦٨﴾ ﴿٦٩﴾ (in) to ﴿٧٠﴾ their mother ﴿٧١﴾ رسولاً
 and ﴿٧٢﴾ our Verses ﴿٧٣﴾ to them ﴿٧٤﴾ reciting ﴿٧٥﴾ ﴿٧٦﴾ a Messenger
 unless ﴿٧٧﴾ the towns ﴿٧٨﴾ to destroy ﴿٧٩﴾ We were ﴿٨٠﴾ not
 وَأَهْلُهَا ﴿٨١﴾ their people ﴿٨٢﴾ ظَالِمُونَ ﴿٨٣﴾ (are) wrong-doers

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَا أُوتِشُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَوةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعْدًا
 حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَّعُ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

things ﴿٦٢﴾ from ﴿٦٣﴾ you have been given ﴿٦٤﴾ and whatever ﴿٦٥﴾ ﴿٦٦﴾ ﴿٦٧﴾ ﴿٦٨﴾ ﴿٦٩﴾ ﴿٧٠﴾ ﴿٧١﴾ ﴿٧٢﴾ ﴿٧٣﴾ ﴿٧٤﴾ ﴿٧٥﴾ ﴿٧٦﴾ ﴿٧٧﴾ ﴿٧٨﴾ ﴿٧٩﴾ ﴿٨٠﴾ ﴿٨١﴾ ﴿٨٢﴾ ﴿٨٣﴾ ﴿٨٤﴾ ﴿٨٥﴾ ﴿٨٦﴾ ﴿٨٧﴾ ﴿٨٨﴾ ﴿٨٩﴾ ﴿٩٠﴾ ﴿٩١﴾ ﴿٩٢﴾ ﴿٩٣﴾ ﴿٩٤﴾ ﴿٩٥﴾ ﴿٩٦﴾ ﴿٩٧﴾ ﴿٩٨﴾ ﴿٩٩﴾ ﴿١٠٠﴾ ﴿١٠١﴾ ﴿١٠٢﴾ ﴿١٠٣﴾ ﴿١٠٤﴾ ﴿١٠٥﴾ ﴿١٠٦﴾ ﴿١٠٧﴾ ﴿١٠٨﴾ ﴿١٠٩﴾ ﴿١١٠﴾ ﴿١١١﴾ ﴿١١٢﴾ ﴿١١٣﴾ ﴿١١٤﴾ ﴿١١٥﴾ ﴿١١٦﴾ ﴿١١٧﴾ ﴿١١٨﴾ ﴿١١٩﴾ ﴿١٢٠﴾ ﴿١٢١﴾ ﴿١٢٢﴾ ﴿١٢٣﴾ ﴿١٢٤﴾ ﴿١٢٥﴾ ﴿١٢٦﴾ ﴿١٢٧﴾ ﴿١٢٨﴾ ﴿١٢٩﴾ ﴿١٣٠﴾ ﴿١٣١﴾ ﴿١٣٢﴾ ﴿١٣٣﴾ ﴿١٣٤﴾ ﴿١٣٥﴾ ﴿١٣٦﴾ ﴿١٣٧﴾ ﴿١٣٨﴾ ﴿١٣٩﴾ ﴿١٤٠﴾ ﴿١٤١﴾ ﴿١٤٢﴾ ﴿١٤٣﴾ ﴿١٤٤﴾ ﴿١٤٥﴾ ﴿١٤٦﴾ ﴿١٤٧﴾ ﴿١٤٨﴾ ﴿١٤٩﴾ ﴿١٥٠﴾ ﴿١٥١﴾ ﴿١٥٢﴾ ﴿١٥٣﴾ ﴿١٥٤﴾ ﴿١٥٥﴾ ﴿١٥٦﴾ ﴿١٥٧﴾ ﴿١٥٨﴾ ﴿١٥٩﴾ ﴿١٦٠﴾ ﴿١٦١﴾ ﴿١٦٢﴾ ﴿١٦٣﴾ ﴿١٦٤﴾ ﴿١٦٥﴾ ﴿١٦٦﴾ ﴿١٦٧﴾ ﴿١٦٨﴾ ﴿١٦٩﴾ ﴿١٧٠﴾ ﴿١٧١﴾ ﴿١٧٢﴾ ﴿١٧٣﴾ ﴿١٧٤﴾ ﴿١٧٥﴾ ﴿١٧٦﴾ ﴿١٧٧﴾ ﴿١٧٨﴾ ﴿١٧٩﴾ ﴿١٨٠﴾ ﴿١٨١﴾ ﴿١٨٢﴾ ﴿١٨٣﴾ ﴿١٨٤﴾ ﴿١٨٥﴾ ﴿١٨٦﴾ ﴿١٨٧﴾ ﴿١٨٨﴾ ﴿١٨٩﴾ ﴿١٩٠﴾ ﴿١٩١﴾ ﴿١٩٢﴾ ﴿١٩٣﴾ ﴿١٩٤﴾ ﴿١٩٥﴾ ﴿١٩٦﴾ ﴿١٩٧﴾ ﴿١٩٨﴾ ﴿١٩٩﴾ ﴿٢٠٠﴾ ﴿٢٠١﴾ ﴿٢٠٢﴾ ﴿٢٠٣﴾ ﴿٢٠٤﴾ ﴿٢٠٥﴾ ﴿٢٠٦﴾ ﴿٢٠٧﴾ ﴿٢٠٨﴾ ﴿٢٠٩﴾ ﴿٢١٠﴾ ﴿٢١١﴾ ﴿٢١٢﴾ ﴿٢١٣﴾ ﴿٢١٤﴾ ﴿٢١٥﴾ ﴿٢١٦﴾ ﴿٢١٧﴾ ﴿٢١٨﴾ ﴿٢١٩﴾ ﴿٢٢٠﴾ ﴿٢٢١﴾ ﴿٢٢٢﴾ ﴿٢٢٣﴾ ﴿٢٢٤﴾ ﴿٢٢٥﴾ ﴿٢٢٦﴾ ﴿٢٢٧﴾ ﴿٢٢٨﴾ ﴿٢٢٩﴾ ﴿٢٣٠﴾ ﴿٢٣١﴾ ﴿٢٣٢﴾ ﴿٢٣٣﴾ ﴿٢٣٤﴾ ﴿٢٣٥﴾ ﴿٢٣٦﴾ ﴿٢٣٧﴾ ﴿٢٣٨﴾ ﴿٢٣٩﴾ ﴿٢٤٠﴾ ﴿٢٤١﴾ ﴿٢٤٢﴾ ﴿٢٤٣﴾ ﴿٢٤٤﴾ ﴿٢٤٥﴾ ﴿٢٤٦﴾ ﴿٢٤٧﴾ ﴿٢٤٨﴾ ﴿٢٤٩﴾ ﴿٢٥٠﴾ ﴿٢٥١﴾ ﴿٢٥٢﴾ ﴿٢٥٣﴾ ﴿٢٥٤﴾ ﴿٢٥٥﴾ ﴿٢٥٦﴾ ﴿٢٥٧﴾ ﴿٢٥٨﴾ ﴿٢٥٩﴾ ﴿٢٦٠﴾ ﴿٢٦١﴾ ﴿٢٦٢﴾ ﴿٢٦٣﴾ ﴿٢٦٤﴾ ﴿٢٦٥﴾ ﴿٢٦٦﴾ ﴿٢٦٧﴾ ﴿٢٦٨﴾ ﴿٢٦٩﴾ ﴿٢٧٠﴾ ﴿٢٧١﴾ ﴿٢٧٢﴾ ﴿٢٧٣﴾ ﴿٢٧٤﴾ ﴿٢٧٥﴾ ﴿٢٧٦﴾ ﴿٢٧٧﴾ ﴿٢٧٨﴾ ﴿٢٧٩﴾ ﴿٢٨٠﴾ ﴿٢٨١﴾ ﴿٢٨٢﴾ ﴿٢٨٣﴾ ﴿٢٨٤﴾ ﴿٢٨٥﴾ ﴿٢٨٦﴾ ﴿٢٨٧﴾ ﴿٢٨٨﴾ ﴿٢٨٩﴾ ﴿٢٩٠﴾ ﴿٢٩١﴾ ﴿٢٩٢﴾ ﴿٢٩٣﴾ ﴿٢٩٤﴾ ﴿٢٩٥﴾ ﴿٢٩٦﴾ ﴿٢٩٧﴾ ﴿٢٩٨﴾ ﴿٢٩٩﴾ ﴿٣٠٠﴾ ﴿٣٠١﴾ ﴿٣٠٢﴾ ﴿٣٠٣﴾ ﴿٣٠٤﴾ ﴿٣٠٥﴾ ﴿٣٠٦﴾ ﴿٣٠٧﴾ ﴿٣٠٨﴾ ﴿٣٠٩﴾ ﴿٣١٠﴾ ﴿٣١١﴾ ﴿٣١٢﴾ ﴿٣١٣﴾ ﴿٣١٤﴾ ﴿٣١٥﴾ ﴿٣١٦﴾ ﴿٣١٧﴾ ﴿٣١٨﴾ ﴿٣١٩﴾ ﴿٣٢٠﴾ ﴿٣٢١﴾ ﴿٣٢٢﴾ ﴿٣٢٣﴾ ﴿٣٢٤﴾ ﴿٣٢٥﴾ ﴿٣٢٦﴾ ﴿٣٢٧﴾ ﴿٣٢٨﴾ ﴿٣٢٩﴾ ﴿٣٣٠﴾ ﴿٣٣١﴾ ﴿٣٣٢﴾ ﴿٣٣٣﴾ ﴿٣٣٤﴾ ﴿٣٣٥﴾ ﴿٣٣٦﴾ ﴿٣٣٧﴾ ﴿٣٣٨﴾ ﴿٣٣٩﴾ ﴿٣٤٠﴾ ﴿٣٤١﴾ ﴿٣٤٢﴾ ﴿٣٤٣﴾ ﴿٣٤٤﴾ ﴿٣٤٥﴾ ﴿٣٤٦﴾ ﴿٣٤٧﴾ ﴿٣٤٨﴾ ﴿٣٤٩﴾ ﴿٣٥٠﴾ ﴿٣٥١﴾ ﴿٣٥٢﴾ ﴿٣٥٣﴾ ﴿٣٥٤﴾ ﴿٣٥٥﴾ ﴿٣٥٦﴾ ﴿٣٥٧﴾ ﴿٣٥٨﴾ ﴿٣٥٩﴾ ﴿٣٦٠﴾ ﴿٣٦١﴾ ﴿٣٦٢﴾ ﴿٣٦٣﴾ ﴿٣٦٤﴾ ﴿٣٦٥﴾ ﴿٣٦٦﴾ ﴿٣٦٧﴾ ﴿٣٦٨﴾ ﴿٣٦٩﴾ ﴿٣٧٠﴾ ﴿٣٧١﴾ ﴿٣٧٢﴾ ﴿٣٧٣﴾ ﴿٣٧٤﴾ ﴿٣٧٥﴾ ﴿٣٧٦﴾ ﴿٣٧٧﴾ ﴿٣٧٨﴾ ﴿٣٧٩﴾ ﴿٣٨٠﴾ ﴿٣٨١﴾ ﴿٣٨٢﴾ ﴿٣٨٣﴾ ﴿٣٨٤﴾ ﴿٣٨٥﴾ ﴿٣٨٦﴾ ﴿٣٨٧﴾ ﴿٣٨٨﴾ ﴿٣٨٩﴾ ﴿٣٩٠﴾ ﴿٣٩١﴾ ﴿٣٩٢﴾ ﴿٣٩٣﴾ ﴿٣٩٤﴾ ﴿٣٩٥﴾ ﴿٣٩٦﴾ ﴿٣٩٧﴾ ﴿٣٩٨﴾ ﴿٣٩٩﴾ ﴿٤٠٠﴾ ﴿٤٠١﴾ ﴿٤٠٢﴾ ﴿٤٠٣﴾ ﴿٤٠٤﴾ ﴿٤٠٥﴾ ﴿٤٠٦﴾ ﴿٤٠٧﴾ ﴿٤٠٨﴾ ﴿٤٠٩﴾ ﴿٤١٠﴾ ﴿٤١١﴾ ﴿٤١٢﴾ ﴿٤١٣﴾ ﴿٤١٤﴾ ﴿٤١٥﴾ ﴿٤١٦﴾ ﴿٤١٧﴾ ﴿٤١٨﴾ ﴿٤١٩﴾ ﴿٤٢٠﴾ ﴿٤٢١﴾ ﴿٤٢٢﴾ ﴿٤٢٣﴾ ﴿٤٢٤﴾ ﴿٤٢٥﴾ ﴿٤٢٦﴾ ﴿٤٢٧﴾ ﴿٤٢٨﴾ ﴿٤٢٩﴾ ﴿٤٣٠﴾ ﴿٤٣١﴾ ﴿٤٣٢﴾ ﴿٤٣٣﴾ ﴿٤٣٤﴾ ﴿٤٣٥﴾ ﴿٤٣٦﴾ ﴿٤٣٧﴾ ﴿٤٣٨﴾ ﴿٤٣٩﴾ ﴿٤٤٠﴾ ﴿٤٤١﴾ ﴿٤٤٢﴾ ﴿٤٤٣﴾ ﴿٤٤٤﴾ ﴿٤٤٥﴾ ﴿٤٤٦﴾ ﴿٤٤٧﴾ ﴿٤٤٨﴾ ﴿٤٤٩﴾ ﴿٤٥٠﴾ ﴿٤٥١﴾ ﴿٤٥٢﴾ ﴿٤٥٣﴾ ﴿٤٥٤﴾ ﴿٤٥٥﴾ ﴿٤٥٦﴾ ﴿٤٥٧﴾ ﴿٤٥٨﴾ ﴿٤٥٩﴾ ﴿٤٦٠﴾ ﴿٤٦١﴾ ﴿٤٦٢﴾ ﴿٤٦٣﴾ ﴿٤٦٤﴾ ﴿٤٦٥﴾ ﴿٤٦٦﴾ ﴿٤٦٧﴾ ﴿٤٦٨﴾ ﴿٤٦٩﴾ ﴿٤٧٠﴾ ﴿٤٧١﴾ ﴿٤٧٢﴾ ﴿٤٧٣﴾ ﴿٤٧٤﴾ ﴿٤٧٥﴾ ﴿٤٧٦﴾ ﴿٤٧٧﴾ ﴿٤٧٨﴾ ﴿٤٧٩﴾ ﴿٤٨٠﴾ ﴿٤٨١﴾ ﴿٤٨٢﴾ ﴿٤٨٣﴾ ﴿٤٨٤﴾ ﴿٤٨٥﴾ ﴿٤٨٦﴾ ﴿٤٨٧﴾ ﴿٤٨٨﴾ ﴿٤٨٩﴾ ﴿٤٩٠﴾ ﴿٤٩١﴾ ﴿٤٩٢﴾ ﴿٤٩٣﴾ ﴿٤٩٤﴾ ﴿٤٩٥﴾ ﴿٤٩٦﴾ ﴿٤٩٧﴾ ﴿٤٩٨﴾ ﴿٤٩٩﴾ ﴿٥٠٠﴾ ﴿٥٠١﴾ ﴿٥٠٢﴾ ﴿٥٠٣﴾ ﴿٥٠٤﴾ ﴿٥٠٥﴾ ﴿٥٠٦﴾ ﴿٥٠٧﴾ ﴿٥٠٨﴾ ﴿٥٠٩﴾ ﴿٥١٠﴾ ﴿٥١١﴾ ﴿٥١٢﴾ ﴿٥١٣﴾ ﴿٥١٤﴾ ﴿٥١٥﴾ ﴿٥١٦﴾ ﴿٥١٧﴾ ﴿٥١٨﴾ ﴿٥١٩﴾ ﴿٥٢٠﴾ ﴿٥٢١﴾ ﴿٥٢٢﴾ ﴿٥٢٣﴾ ﴿٥٢٤﴾ ﴿٥٢٥﴾ ﴿٥٢٦﴾ ﴿٥٢٧﴾ ﴿٥٢٨﴾ ﴿٥٢٩﴾ ﴿٥٣٠﴾ ﴿٥٣١﴾ ﴿٥٣٢﴾ ﴿٥٣٣﴾ ﴿٥٣٤﴾ ﴿٥٣٥﴾ ﴿٥٣٦﴾ ﴿٥٣٧﴾ ﴿٥٣٨﴾ ﴿٥٣٩﴾ ﴿٥٤٠﴾ ﴿٥٤١﴾ ﴿٥٤٢﴾ ﴿٥٤٣﴾ ﴿٥٤٤﴾ ﴿٥٤٥﴾ ﴿٥٤٦﴾ ﴿٥٤٧﴾ ﴿٥٤٨﴾ ﴿٥٤٩﴾ ﴿٥٥٠﴾ ﴿٥٥١﴾ ﴿٥٥٢﴾ ﴿٥٥٣﴾ ﴿٥٥٤﴾ ﴿٥٥٥﴾ ﴿٥٥٦﴾ ﴿٥٥٧﴾ ﴿٥٥٨﴾ ﴿٥٥٩﴾ ﴿٥٦٠﴾ ﴿٥٦١﴾ ﴿٥٦٢﴾ ﴿٥٦٣﴾ ﴿٥٦٤﴾ ﴿٥٦٥﴾ ﴿٥٦٦﴾ ﴿٥٦٧﴾ ﴿٥٦٨﴾ ﴿٥٦٩﴾ ﴿٥٧٠﴾ ﴿٥٧١﴾ ﴿٥٧٢﴾ ﴿٥٧٣﴾ ﴿٥٧٤﴾ ﴿٥٧٥﴾ ﴿٥٧٦﴾ ﴿٥٧٧﴾ ﴿٥٧٨﴾ ﴿٥٧٩﴾ ﴿٥٨٠﴾ ﴿٥٨١﴾ ﴿٥٨٢﴾ ﴿٥٨٣﴾ ﴿٥٨٤﴾ ﴿٥٨٥﴾ ﴿٥٨٦﴾ ﴿٥٨٧﴾ ﴿٥٨٨﴾ ﴿٥٨٩﴾ ﴿٥٩٠﴾ ﴿٥٩١﴾ ﴿٥٩٢﴾ ﴿٥٩٣﴾ ﴿٥٩٤﴾ ﴿٥٩٥﴾ ﴿٥٩٦﴾ ﴿٥٩٧﴾ ﴿٥٩٨﴾ ﴿٥٩٩﴾ ﴿٦٠٠﴾ ﴿٦٠١﴾ ﴿٦٠٢﴾ ﴿٦٠٣﴾ ﴿٦٠٤﴾ ﴿٦٠٥﴾ ﴿٦٠٦﴾ ﴿٦٠٧﴾ ﴿٦٠٨﴾ ﴿٦٠٩﴾ ﴿٦١٠﴾ ﴿٦١١﴾ ﴿٦١٢﴾ ﴿٦١٣﴾ ﴿٦١٤﴾ ﴿٦١٥﴾ ﴿٦١٦﴾ ﴿٦١٧﴾ ﴿٦١٨﴾ ﴿٦١٩﴾ ﴿٦٢٠﴾ ﴿٦٢١﴾ ﴿٦٢٢﴾ ﴿٦٢٣﴾ ﴿٦٢٤﴾ ﴿٦٢٥﴾ ﴿٦٢٦﴾ ﴿

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day فَيَقُولُ and you used كُنْتُمْ whom الَّذِينَ (are) My partners شُرَكَائِيَ where أَيْنَ say تَزْعُمُونَ ﴿٦٢﴾ to assert قَالَ الَّذِينَ said/will say حَقَّ those الَّذِينَ about whom عَلَيْهِمُ the Word الْقَوْلُ these are they هَؤُلَاءِ our Lord رَبَّنَا whom الَّذِينَ أَغْوَيْنَا We led astray أَغْوَيْنَهُمْ as كَمَا We led them astray غَوَيْنَا we declare our innocence تَبَرَّأْنَا we were astray ourselves غَوَيْنَا (from them) إِيَّانَا they were كَانُوا not مَا before You إِلَيْكَ ﴿٦٣﴾ they worshipped وَقِيلَ and it will be said ادْعُوا call upon شُرَكَاءَكُمْ your partners فَدَعَوْهُمْ and they will call upon them وَلَمْ but and they will see رَأَوْا to them هُمْ they will answer يَسْتَجِيبُوا not the torment لَوْ if أَنَّهُمْ they كَانُوا had been يَهْتَدُونَ ﴿٦٤﴾ guided

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." 64. And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغُفِرَ إِنَّهُ يَكُونُ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day when فَيَقُولُ and the مَاذَا أَجَبْتُمُ the الْمُرْسَلِينَ ﴿٦٥﴾ did you answer عَلَيْهِمُ the الْأَنْبَاءُ to them فَعَمِيَّتْ Messengers then will be obscured فَهُمْ on that day يَوْمَئِذٍ news will be لَا and they فَهُمْ not يَتَسَاءَلُونَ ﴿٦٦﴾ will be

who repented **كَانَ** for him **مَنْ** but as **فَأَمَّا** able to ask one another
 then **وَأَمَّنْ** believed and did **وَعَمِلَ** and **صَالِحًا** righteous deeds **فَعَسَىٰ**
 those **أُولَٰئِكَ** among **مِنْ** he will be **يَكُونُ** that **أَنْ** hopefully
مَا creates **وَيَخْلُقُ** and your Lord **وَرَبُّكَ** who are successful
 they **كَانَ** not **مَا** and choses **وَيَخْتَارُ** He wills **يَشَاءُ** whatsoever
 Allah **اللَّهُ** Glorified be **سُبْحَانَ** choice **الْخَيْرَةِ** (for them) **لَهُمْ** have
 they associate **يُشْرِكُونَ** about all that **عَمَّا** and exalted is He **وَتَعَالَىٰ**
 as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ
 الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ
 بِضِيَاءٍ أَوْ لَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ
 اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

وَرَبُّكَ and your Lord **يَعْلَمُ** what **مَا** knows **تُكِنُّ** conceal **صُدُورُهُمْ**
 and **يُعْلِنُونَ** and what **وَمَا** their breasts **﴿٦٩﴾** **وَهُوَ** they reveal **اللَّهُ** and He
 Allah **لَا** no **إِلَهَ** god **إِلَّا** but **هُوَ** He **لَهُ** (is) His **الْحَمْدُ** all praise
 in **الْأُولَىٰ** the first **وَالْآخِرَةِ** and in the last **وَلَهُ** and His **الْحُكْمُ**
 the Decision **وَإِلَيْهِ** and to Him **تُرْجَعُونَ** **﴿٧٠﴾** you shall be returned **قُلْ**
 say **أَرَأَيْتُمْ** do you see **إِنْ** if **جَعَلَ** made **اللَّهُ** Allah **عَلَيْكُمْ** for you
 the night **سَرْمَدًا** continuous **إِلَىٰ** till **يَوْمِ** the day **الْقِيَمَةِ** (of)
 Resurrection **مَنْ** who is **إِلَهُ** god **غَيْرُ** besides **اللَّهُ** Allah **يَأْتِيكُمْ**
 you **بِضِيَاءٍ** light **أَوْ لَا** then **تَسْمَعُونَ** **﴿٧١﴾** will not
 hear **قُلْ** say **أَرَأَيْتُمْ** do you see **إِنْ** if **جَعَلَ** made **اللَّهُ** Allah **عَلَيْكُمْ**
 for you **النَّهَارَ** the day **سَرْمَدًا** continuous **إِلَىٰ** till **يَوْمِ** the Day
 Resurrection **مَنْ** (of) Resurrection **مَنْ** who is **إِلَهُ** god **غَيْرُ** besides **اللَّهُ**

Allah يَأْتِيكُمْ could bring you لَيْلٍ night تَشْكُرُونَ you will rest
فِيهِ wherein أَفَلَا will then not تَبْصُرُونَ you see ﴿٧٦﴾

69. And your Lord knows what their breasts conceal, and what they reveal.
70. And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you night wherein you rest? Will you not then see?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٧﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٨﴾

وَمِنْ the He has made جَعَلَ His Mercy رَحْمَتِهِ and (it is) out of
that you may rest لَتَسْكُنُوا and the day وَالنَّهَارَ the night اللَّيْلَ for you
His Bounty فَضْلِهِ of مِنْ and that you may seek وَلِتَبْتَغُوا therein
and (remember) وَيَوْمَ may be grateful تَشْكُرُونَ ﴿٧٦﴾ and that you
يُنَادِيهِمْ when فَيَقُولُ He will call them أَيْنَ where شُرَكَائِيَ
﴿٧٧﴾ الَّذِينَ (are) My partners كُنْتُمْ whom تَزْعُمُونَ ﴿٧٧﴾
وَنَزَعْنَا assert and We shall take out مِنْ from كُلِّ every أُمَّةٍ
شَهِيدًا a witness فَقُلْنَا and We shall say هَاتُوا bring بُرْهَانَكُمْ
your proof فَعَلِمُوا then they shall know أَنَّ that الْحَقَّ the truth is
لِلَّهِ with Allah (is) وَضَلَّ will disappear عَنْهُمْ from them مَا what
كَانُوا used to يَفْتَرُونَ ﴿٧٨﴾ they invent

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. 74. And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِينَ ﴿٧٧﴾

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى (of) people of Moses but he behaved arrogantly towards them and We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult. But seek, with that which Allah has bestowed on you, the home of the Hereafter, and do not forget your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers." ﴿٧٧﴾

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult. 77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn*."

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا بَلِّغْنَا مَا آتَاكُمْ مِنْهُ لَعَلَّكُمْ تَكُونُونَ قَارُونَ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

قَالَ he said إِنَّمَا only because أُوتِيتُهُ I have been given عَلَى (on) that عَلَيْهِ knowledge عِنْدِي with me أَوَلَمْ did not يَعْلَمَ he know أَلَمْ that اللَّهُ Allah قَدْ has أَهْلَكَ destroyed مِنْ قَبْلِهِ before him of الْقُرُونِ the generations مَنْ who هُوَ (he) أَشَدَّ stronger مِنْهُ (were) than him قُوَّةً in might وَأَكْثَرَ and greater جَمْعًا in collecting (money) وَلَا but not يُسْأَلُ will be questioned عَنْ of ذُنُوبِهِمْ their sins الْمُجْرِمُونَ ﴿٧٨﴾ the criminals فَخَرَجَ so he went forth عَلَى before قَوْمِهِ those who were فِي his people زِينَتِهِ his pomp قَالَ said الَّذِينَ who were يُرِيدُونَ desirous الْحَيَاةِ (of) the life الدُّنْيَا wordly يَبْتَغُونَ that لَنَا we had مِثْلَ the like مَا of what أُوتِيَ has been given قَارُونُ Korah إِنَّهُ verily he لَدُوْهُ (is) the owner حَظٍّ (of) fortune عَظِيمٍ ﴿٧٩﴾ great

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the *Mujrimûn* will not be questioned of their sins. 79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn has been given! Verily, he is the owner of a great fortune."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنِ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

وَقَالَ and said الَّذِينَ who were given أُوْتُوا the الْعِلْمَ knowledge وَيَلَكُمْ woe to you ثَوَابُ the reward اللَّهُ Allah (of) خَيْرٌ (is) better لِمَنِ (is) better ءَامَنَ for those who وَعَمِلَ believe and do صَالِحًا righteous (deeds) وَلَا none يُلْقَاهَا shall attain it إِلَّا except الصَّابِرُونَ ﴿٨٠﴾ those who are patient فَخَسَفْنَا so We caused to swallow بِهِ him وَبِدَارِهِ (home) dwelling place and الْأَرْضَ the earth فَمَا then not كَانَ there was لَهُ for him مِنْ any فِئَةٍ group (party) يَنْصُرُونَهُ to help him مِنْ دُونِ against اللَّهُ Allah وَمَا and not كَانَ was of he الْمُنتَصِرِينَ ﴿٨١﴾ those who could save themselves

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَّا وَيَكَانَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

وَأَصْبَحَ and began الَّذِينَ those who تَمَنَّوْا had desired مَكَانَهُ his position بِالْأَمْسِ the day before يَقُولُونَ to say وَيَكَابُ know you not اللَّهُ Allah that يَبْسُطُ extends (enlarge) الرِّزْقَ the provision لِمَنْ to whomsoever يَشَاءُ He pleases عِبَادِهِ of His slaves وَيَقْدِرُ and restricts it. لَوْلَا that أَنْ had it not been مَنَّ was Gracious اللَّهُ He could have caused the earth to swallow لَخَسَفَ to us عَلَيْنَا Allah بِنَّا us وَيَكَانَهُ know you not that لَا not يَفْلِحُ be successful الْكَافِرُونَ ﴿٨٢﴾ the disbelievers تِلْكَ that الدَّارُ the home الْآخِرَةُ last نَجْعَلُهَا We shall assign it لِلَّذِينَ to those who لَا not يُرِيدُونَ who want عُلُوًّا in pride فِي the land الْأَرْضِ nor فَسَادًا mischief وَالْعَاقِبَةُ and (is) for the pious لِلْمُتَّقِينَ ﴿٨٣﴾ the (good) end

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 83. That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

the خَيْرٌ for him فَلَهُ the good deed بِالْحَسَنَةِ brings جَاءَ whosoever مَنْ
 brings جَاءَ and whosoever وَمَنْ thereof مِنْهَا better (will be)
 those who الَّذِينَ will be rewarded يَجْزَى then not فَلَا the evil deed
 they used كَانُوا what مَا except إِلَّا the evil deeds السَّيِّئَاتِ do عَمِلُوا
 has enjoined (given) فَرَضَ He Who الَّذِي verily إِنَّ to do ﴿٨١﴾ يَعْمَلُونَ
 عَلَيْكَ (on) you الْقُرْآنَ the Quran لَرَأَيْكَ will surely bring you إِلَى
 (is) Most أَعْلَمُ my Lord رَبِّي say قُلْ the place of return مَعَادٍ to
 and (of) وَمَنْ guidance يَهْدِي brings جَاءَ (of) him who مَنْ Aware
 and وَمَا manifest مُبِينٌ ﴿٨٢﴾ (is) in فِي (he) هُوَ him who
 would be يُلْقَى that أَنْ expecting (hoping) تَرْجُوا you were كُنْتُمْ not
 as رَحْمَةً but إِلَّا the Book أَلْصِقْتُ to you إِلَيْكَ sent down
 a mercy مِنْ your Lord رَبِّكَ فَلَا so not تَكُونَنَّ be ظَهِيرًا
 of the disbelievers لِلْكَافِرِينَ ﴿٨٣﴾ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'ân will surely, bring you back to *Ma'âd*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ
 اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

وَلَا يَصُدُّكَ and not يَصُدُّكَ turn you away عَنْ from آيَاتِ the signs اللَّهِ
 they have been sent down أُنْزِلَتْ when إِذْ after بَعْدَ (of) Allah
 and not وَلَا your Lord رَبِّكَ to إِلَى and invite وَادْعُ to you إِلَيْكَ
 call تَدْعُ and not وَلَا the polytheists الْمُشْرِكِينَ ﴿٨٧﴾ be تَكُونَنَّ مِنْ
 مَعَ with اللَّهِ Allah إِلَهًا a god آخَرَ any other لَا (ther is) no إِلَهَ
 god إِلَّا but هُوَ He كُلُّ every شَيْءٍ thing هَالِكٌ will perish إِلَّا
 and وَجْهَهُ save His Face لَهُ (to Him) الْحُكْمُ (is) the Decision وَإِلَيْهِ and
 you shall be returned (all) تُرْجَعُونَ ﴿٨٨﴾ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn*. 88. And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَمْ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

that the people do think Alif, Lam, Mim ﴿١﴾ *أَحَسِبَ* they will be left *يُتْرَكُوا* to say *ءَامَنَّا* we believe and *وَهُمْ* We tested *فَتَنَّا* and indeed *وَلَقَدْ* will be tested *يُفْتَنُونَ* not they *لَا* those who *الَّذِينَ* before them *فَلَيَعْلَمَنَّ* and will certainly make *يَعْلَمَنَّ* those who are *الَّذِينَ* Allah it known telling the truth *صَدَقُوا* those who are *الَّذِينَ* and will certainly make it known *لَيَعْلَمَنَّ* those who are *الَّذِينَ* or *حَسِبَ* think *الَّذِينَ* those who *يَعْمَلُونَ* do *السَّيِّئَاتِ* evil *أَمْ* liars *أَمْ* that *يَسْبِقُونَا* they can outstrip Us *سَاءَ* evil is *مَا* that *يَحْكُمُونَ* which *يَحْكُمُونَ* they judge *مَنْ* whoever *كَانَ* is *يَرْجُوا* hoping *لِقَاءَ* the Meeting (with) *اللَّهِ* Allah *فَإِنَّ* then surely *أَجَلَ* Term *اللَّهِ* Allah's *لَآتٍ* is surely coming *وَهُوَ* and He *السَّمِيعُ* (is) the *الْعَلِيمُ* All-Knower All-Hearer

Sûrat Al-'Ankabût

(The Spider) XXIX

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. 4. Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! 5. Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

وَمَنْ جَاهَدَ and whosoever strives فَإِنَّمَا then only يُجَاهِدُ he strives لِنَفْسِهِ for himself إِنَّ verily اللَّهُ Allah لَغَنِيٌّ (is) Wealthy from الْعَالَمِينَ ﴿٦﴾ all mankind and jinns وَالَّذِينَ and those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous deeds لَنُكَفِّرَنَّ surely We shall عَنْهُمْ remit/expiate from them سَيِّئَاتِهِمْ their evil deeds وَلَنَجْزِيَنَّهُمْ and they أَحْسَنَ the best الَّذِي of that which كَانُوا they used يَعْمَلُونَ ﴿٧﴾ to do وَوَصَّيْنَا and We have enjoined on الْإِنْسَانَ man بِوَالِدَيْهِ to be good حُسْنًا to his parents وَإِنْ and if جَاهَدَاكَ they strive against مَا what لَيْسَ not لَكَ you have to make you join بِإِيَّائِي to Me مَرْجِعِكُمْ (is) your return فَأُنَبِّئُكُم and I shall tell you بِمَا and for those who كُنتُمْ you used تَعْمَلُونَ ﴿٨﴾ to do وَالَّذِينَ and for those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds لَنُدْخِلَنَّهُمْ surely We shall make them enter فِي among الصَّالِحِينَ ﴿٩﴾ the righteous

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Ālamîn. 7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. 9. And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَاهُمْ بِحَاسِبِينَ

خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

وَمَنْ of النَّاسِ mankind مَنْ (are) those who say بَقُولُ we (in) they are made to suffer أُوذِيَ and if فَاذًا in Allāh believe (of) Allāh concerning جَعَلَ he considers فِتْنَةً the trial النَّاسِ (of) mankind كَعَذَابِ as the punishment Allāh (of) Allāh وَلَئِنْ and if جَاءَ they will say لَيَقُولُنَّ your Lord رَبِّكَ from مَنْ victory نَصْرٌ comes إِنَّا verily we كُنَّا were مَعَكُمْ with you أَوْ is لَيْسَ not Allāh بِأَعْلَمَ Best Aware بِمَا of what فِي in (is) صُدُورِ the breast الْعَالَمِينَ ﴿١٣﴾ those who الَّذِينَ Allāh verily knows وَلَيَعْلَمَنَّ (of) the worlds مَأْمُونًا believe وَلَيَعْلَمَنَّ and verily He knows the الْمُنَافِقِينَ ﴿١٤﴾ and verily He knows الَّذِينَ disbelieve كَفَرُوا those who hypocrites وَقَالَ and said الَّذِينَ and those who believe أَتَّبِعُوا follow سَبِيلَنَا our way وَلَنَحْمِلَ and they are هُمْ and not وَمَا your sins خَطَايَكُمْ we will verily bear بِحَمِيلِهِمْ bearing مِنْ of خَطَايَاهُمْ their sins مِنْ any شَيْءٍ thing إِنَّهُمْ لَيَكَاذِبُونَ ﴿١٥﴾ surely they are liars

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in the breasts of the 'Ālamîn. 11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites. 12. And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ ﴿١٦﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٧﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٨﴾ وَإِذْ هَبْنَا دَاوُدَ الْأَمِينَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٩﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ and verily they shall bear أَثْقَالًا their own loads وَأَثْقَالًا and verily with أَثْقَالِهِمْ their own loads وَلَيُسْأَلُنَّ (of) Resurrection الْقِيَامَةِ on the Day يَوْمَ they shall be questioned

عَمَّا to fabricate ﴿١٣﴾ they used كَانُوا about that which
 and indeed أَرْسَلْنَا We sent نُوحًا Noah إِلَى to قَوْمِهِ his people فَلَبِثَ
 and he stayed فِيهِمْ among them أَلْفَ a thousand سَنَةٍ years إِلَّا
 less خَمْسِينَ fifty حَامًا years فَأَخَذَهُمُ and overtook them الطُّوفَانُ the
 Deluge وَهُمْ while they ظَالِمُونَ ﴿١٤﴾ (are) wrong-doers فَأَنْجَيْنَاهُ We
 saved him وَأَصْحَابَ the people السَّفِينَةِ and the ship (of) the ship وَجَعَلْنَاهَا
 a sign آيَةً لِلْعَالَمِينَ ﴿١٥﴾ for the worlds وَإِنْزَاهِهِمْ and
 Abraham (remember) إِذْ when قَالَ he said لِقَوْمِهِ to his people
 worship اللَّهَ Allah وَأَتَّقُوهُ and fear Him ذَلِكُمْ that خَيْرٌ (is)
 better لَكُمْ for you إِنْ if كُنْتُمْ you did تَعْلَمُونَ ﴿١٦﴾ know

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the *'Âlamîn*. 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

إِنَّمَا only تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهَ Allah أَوْثَانًا idols وَتَخْلُقُونَ and you invent إِفْكًا falsehood إِنَّ verily الَّذِينَ not لَا Allah besides مِنْ دُونِ you worship تَعْبُدُونَ those whom يَمْلِكُونَ possess لَكُمْ for you رِزْقًا any provision فَابْتَغُوا so seek عِنْدَ and worship Him اللَّهَ Allah الرِّزْقَ provision وَاعْبُدُوهُ and worship Him وَاشْكُرُوا and be grateful لَهُ to Him إِلَيْهِ to Him تُرْجَعُونَ ﴿١٧﴾ you will كَذَّبَ then truly فَقَدْ you deny تَكْذِبُوا and if وَإِنْ be brought back (is) on وَعَلَى and not وَمَا before you مِنْ قَبْلِكُمْ nations أُمَمٌ have denied الرَّسُولِ the Messenger إِلَّا but الْبَلَاغُ to convey (the Message)

الْمَيْتِ ﴿١٨﴾ plainly أَوَلَمْ do not يَرَوْا they see كَيْفَ how يَبْدِئُ
He اللهُ originates اللهُ أَلَمْ the creation ثُمَّ then يُعِيدُهُ He
(is) easy يَسِّرُ اللهُ Allah عَلَى that ذَلِكَ verily إِنَّ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

قُلْ say سِيرُوا travel فِي in الْأَرْضِ the land فَانظُرُوا and see كَيْفَ how
بَدَأَ He originated الْخَلْقَ the creation ثُمَّ then اللهُ Allah يُنشِئُ
النَّشْأَةَ the creation الْآخِرَةَ last إِنَّ verily اللهُ Allah
عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿٢٠﴾ (is) Omnipotent
يُعَذِّبُ He to مَنْ and shows mercy وَيَرْحَمُ He wills whom يَشَاءُ
you will be قُلْبُونَ ﴿٢١﴾ and to Him وَإِلَيْهِ He wills whom يَشَاءُ
رُتِ and not وَمَا أَنْتُمْ بِمُعْجِزِينَ (can) exape فِي in الْأَرْضِ
and (there is) not وَمَا the heaven السَّمَاءِ in فِي nor
لَكُمْ for you مِنْ دُونِ besides اللهُ Allah مِنْ any وَلِيٍّ protector وَلَا
helper نَصِيرٍ ﴿٢٢﴾

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِعَايَةِ اللهِ وَلِقَائِهِ أُولَئِكَ يَكُونُونَ لَكُمْ عَذَابًا أَلِيمًا ﴿٢٣﴾ فَمَا كَانَتْ
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ

إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

وَالَّذِينَ كَفَرُوا disbelieve بِآيَاتِ in the Signs of Allah (of) have no hope of My Mercy رَحْمَتِي and they أُولَئِكَ they بَيِسُوا they have no hope of رَحْمَتِي My Mercy and they أُولَئِكَ and they هُمْ for them عَذَابٌ painful مَا so nothing أَتَيْتُ a torment (will be) they said قَوْمِهِ (of) his people إِلَّا except أَن that قَالُوا they said أَقْتُلُوهُ or kill him أَوْ حَرِّقُوهُ burn him فَأَنْجَاهُ then saved him اللَّهُ from النَّارِ the fire إِنَّ verily فِي in ذَلِكَ this لَايَسِّرُ Allah (are) indeed Signs لِقَوْمٍ for a people يُؤْمِنُونَ ﴿٢٦﴾ who believe وَقَالَ and he said إِنَّمَا only اتَّخَذْتُمْ (for worship) you have taken مِّن دُونِ instead of اللَّهِ Allah أَوْثَانًا idols مَّوَدَّةَ the love بَيْنِكُمْ between you فِي in الْحَيَاةِ the life الدُّنْيَا worldly ثُمَّ then يَوْمَ the Day الْقِيَامَةِ on the Day other بَعْضُكُم each يَكْفُرُ (of) Resurrection and your بَعْضًا each وَيَلْعَنُ and curse وَمَأْوَاكُمُ other and your النَّارُ the Fire (will be) وَمَا and not لَكُمْ for you any نَّاصِرِينَ ﴿٢٥﴾ helpers

23. And those who disbelieve in the *Ayât* of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. 24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

﴿٢٦﴾ فَأَمَّا لِمِ لُوطٍ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَنَا تُؤْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٨﴾ أَيُنْكُمُ اللَّاتُوتُ الرِّجَالُ وَتَقَطُّونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَأَتَيْنَا بَعْدَ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

and (Abraham) said وَقَالَ Lot لُوٓطُ in him لَمْ so believed فَنَامَنَ ﴿٢٦﴾ my رَبِّ to (for the sake of) إِلَى shall emigrate مُهَاجِرٌ verily I إِنِّي Lord إِنَّهُ هُوَ verily He الْعَزِيزُ (is) the All-Mighty الْحَكِيمُ ﴿٢٧﴾ the All-Wise وَوَهَبْنَا on him لَهُ and We bestowed إِسْحَاقَ Isaac وَيَعْقُوبَ and Jacob وَجَعَلْنَا in فِي and We ordained دُرِّيَّةَ his offspring and the Book وَالْكِتَابَ prophetood and We granted him وَءَاتَيْنَاهُ and the Book وَأَجْرَهُ and verily he وَإِنَّهُ the world الدُّنْيَا in فِي his reward the Hereafter لَمِنَ (is) indeed among الصَّالِحِينَ ﴿٢٨﴾ the righteous وَلَوْطًا to his people إِذْ and Lot (remember) قَالَ when he said لِقَوْمِهِ he said إِنَّا كُنتُمْ verily you لَتَأْتُونَ commit أَلْفَحِشَةً the worst sin مَا not سَبَقَكُمْ has preceded you بِهَا with it مِنْ any أَحَدٍ one مِنْ of الْعَالَمِينَ ﴿٢٩﴾ worlds أَيْنَكُمْ verily do you لَتَأْتُونَ (sodomy) commit الرِّجَالَ and وَتَقْطَعُونَ (with) men (you cut) and rob السَّبِيلَ the road وَتَأْتُونَ and in practice فِي in نَادِيَكُمْ your meetings أَلْمُنْكَرُ every kind of evil (of) his people قَوْمِهِ the answer جَوَابَ was كَانَتْ but not فَمَا deed إِلَّا except أَنْ that قَالُوا they said أَتَيْنَا bring upon us بِعَذَابِ the torment اللَّهُ (of) Allah إِنْ if كُنْتَ you are مِنْ (one) of الصَّادِقِينَ ﴿٣٠﴾ the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the '*Âlamîn*.'" 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْغَايِبِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِوَاهُ بِهِمْ وَضَافَ بِهِمْ ذُرْعًا قَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أَمْرَانَكَ كَانَتْ مِنَ الْغَايِبِينَ ﴿٣٣﴾

قَالَ he said رَبِّ my Lord أَنْصُرْنِي help me عَلَى against الْقَوْمِ the people الْمُفْسِدِينَ ﴿٣٠﴾ corrupt وَلَمَّا and when جَاءَتْ came رُسُلُنَا Our Messengers إِبْرَاهِيمَ (to) Abraham بِالْبُشْرَى with the glad tidings قَالُوا they said إِنَّا we مُهِلِكُوا verily the people أَهْلُ are going to destroy هَذِهِ (of) this الْقَرْيَةَ town إِنَّ truly أَهْلَهَا its people كَانُوا have been ظَالِمِينَ ﴿٣١﴾ wrong-doers قَالَ (Abraham) said إِنَّكَ verily فِيهَا in it (is) لُوطٌ Lot قَالُوا they said نَحْنُ we أَعْلَمُ know better بِمَنْ who فِيهَا therein (is) لَنُنَجِّيَنَّهُ we will verily save him وَأَهْلَهُ and his family إِلَّا except أَمْرَأَتُهُ his wife كَانَتْ she will be مِنْ (one) of الْغَائِبِينَ ﴿٣٢﴾ those who remain behind وَلَمَّا and when جَاءَتْ (that) جَاءَتْ رُسُلُنَا Our Messengers لُوطًا (to) Lot مَيَّ he was grieved because of them وَضَافَ and he felt straitened بِهِمْ of them ذَرْعًا unable وَقَالُوا and they said لَا do not تَخَفْ fear وَلَا and do not تَحْزَنْ and do not grieve إِنَّا truly مُنْجُوكَ we shall save you وَأَهْلَكَ and your family إِلَّا except أَمْرَأَتُكَ your wife كَانَتْ she will be مِنْ of الْغَائِبِينَ ﴿٣٣﴾ those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn*.
31. And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn*." 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." 33. And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّمَا مَزِلُّوكَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِيْمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِينِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

إِنَّا we are about to bring down مُنزِلُونَ verily we on أَهْلِ the people هَذِهِ (of) this town الْقَرْيَةِ punishment/torment رِجْزًا مِنْ the sky سَمَاءٍ because of what كَانُوا they have been بَفْسُقُوا ﴿٢١﴾ acting immorally وَلَقَدْ and indeed تَرَكْنَا We have left مِنْهَا thereof ءَايَةً a sign بَيِّنَةٌ evident لِقَوْمٍ for people يَعْقِلُونَ ﴿٢٢﴾ their brother مَدْيَانَ Madyan وَإِلَى who understand شُعَيْبًا Shu'ayb فَقَالَ so he said يَا قَوْمِ O my people اعْبُدُوا worship اللَّهَ Allah وَأَرْجُوا and hope for الْيَوْمَ the Day الْآخِرَ the last وَلَا and do not تَعْتَوْا commit mischief فِي in الْأَرْضِ the land مُفْسِدِينَ ﴿٢٣﴾ being so seized them فَكَذَّبُوهُ and they denied him فَأَخَذَتْهُمْ so seized them أَلْزَحْفَةُ the earthquake فَأَصْبَحُوا and they became فِي in دَارِهِمْ their dwellings جَنِيثًا ﴿٢٤﴾ (dead) وَكَانَ Ad and ثَمُودًا and Thamud وَقَدْ and indeed ثَبَّتَ is clearly apparent لَكُمْ to you مِنْ from مَسْكِنِهِمْ their dwellings وَزَيَّنَ and made fair-seeming لَهُمُ to them الشَّيْطَانُ Satan أَعْمَلَهُمْ their deeds فَصَدَّمَهُمْ and turned them away عَنْ from السَّبِيلِ the Path (Right) وَكَانُوا and they were مُسْتَبْصِرِينَ ﴿٢٥﴾ intelligent

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." 35. And indeed We have left thereof an evident *Ayâh* for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the earth as *Mufsidûn*. 37. And they belied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Âd and Thamûd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَقَرُوتَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِقِينَ ﴿٢٦﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٧﴾

وَقَرْنُوا and Korah وَفِرْعَوْنَ and Pharaoh وَمَنْعُ and Haman وَلَقَدْ
 with clear بِالْبَيِّنَاتِ Moses مُوسَى came to them جَاءَهُمْ and indeed
 the land الْأَرْضِ in فِي but they were arrogant فَاسْتَكْبَرُوا evidences
 so each فَكُلًّا to outstrip Us سَيِّفِينَ ﴿٣٩﴾ they were كَانُوا and not وَمَا
 of them some مِنْهُمْ for his sin بِذُنُوبِهِمْ We seized أَخَذْنَا (of them)
 a violent wind with حَاصِبًا on them عَلَيْهِمْ We sent أَرْسَلْنَا whom
 shower stones وَمِنْهُمْ and of them (were) some مَنْ whom أَخَذَتْهُ
 and of them (were) وَمِنْهُمْ and awful cry الصَّيْحَةُ overtook him
 the الْأَرْضِ him بِهِ We caused to swallow خَسَفْنَا whom مَنْ some
 earth وَمِنْهُمْ and of them (were) some مَنْ whom أَغْرَقْنَا We drowned
 وَمَا and not كَانَتْ was اللَّهُ Allah لِيُظْلِمَهُمْ to wrong them وَلَكِنْ
 كَانُوا أَنفُسَهُمْ they were بَظْلِمُوا ﴿٤٠﴾ themselves doing wrong to

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. 40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ
 الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿١١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿١٢﴾ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٣﴾

مَثَلُ the likeness الَّذِينَ those who اتَّخَذُوا (of) take from دُونِ other
 than اللَّهُ Allah أَوْلِيَاءَ protectors (helpers) كَمَثَلِ (is) the likeness
 الْعَنْكَبُوتِ the spider اتَّخَذَتْ (of) the spider بَيْتًا a house وَإِنَّ but
 أَوْهَرَ verily (of) houses الْبُيُوتِ the frailest (weakest) لَبَيْتُ (is) the
 house الْعَنْكَبُوتِ the spider لَوْ (of) if كَانُوا they يَعْلَمُونَ ﴿١١﴾ know
 إِنَّ verily اللَّهُ Allah يَعْلَمُ knows مَا what يَدْعُونَ they invoke مِنْ
 دُونِهِ instead of Him مِنْ from شَيْءٍ things وَهُوَ and He الْعَزِيزُ (is)
 الْحَكِيمُ the All-Mighty ﴿١٢﴾ وَتِلْكَ the All-Wise ﴿١٣﴾ and these الْأَمْثَلُ

وَمَا لِلنَّاسِ لِمَا هُمْ يَفْعَلُونَ إِلَّا أَلَمَ لَكُمْ وَالَّذِينَ هُمْ يَرْجُونَ هُمْ يَسْمَعُونَ
 for mankind We put them forward similitudes
 those who except will grasp them and not
 have knowledge

41. The likeness of those who take (false deities as) *Auliyâ'* other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. 42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿١١﴾ أَتُلُّ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿١٢﴾

and the earth the heavens Allah created خَلَقَ
 (is) surely a sign that in verily إِنَّ with truth بِالْحَقِّ
 has been أَوْحَىٰ what recite أَتُلُّ for those who believe لِّلْمُؤْمِنِينَ ﴿١١﴾
 revealed إِلَيْكَ to you مِنَ of الْكِتَابِ the Book وَأَقِمِ and offer الصَّلَاةَ
 from prevents تَنْهَىٰ the prayer الصَّلَاةَ verily إِنَّ the prayer
 and verily وَلَذِكْرُ and evil wicked deed وَالْمُنْكَرِ great sins الْفَحْشَاءِ
 and Allah (is) greater أَكْبَرُ (of) Allah وَاللَّهُ the remembrance
 you do تَصْنَعُونَ ﴿١٢﴾ what knows مَا

44. "Allâh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salât*. Verily, *As-Salât* prevents from *Al-Fahshâ'* and *Al-Munkar* and the remembering of Allâh is greater indeed. And Allâh knows what you do.

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